THE

BRITISH CRITIC,

For MARCH, 1800.

Pluribus quippe adminiculis opus eſt, ad tuendam pretioſæ ſupellectilis varietatem. BOETHIUS.

Where a great variety of valuable objects is to be brought forward, the co-operation of many hands muſt be required.

ART. I. *Geological Eſſays. By Richard Kirwan, Eſq. F. R. SS. Lond. et Edin. M. R. I. A. &c.* 8vo. 502 pp. 9s. Bremner, Strand. 1799.

THE merits of Mr. Kirwan are ſo generally known to the learned, not only of this country but of all Europe, that it would be ſuperfluous to ſpeak of his reputation in ſcience, or of the various works by which it has been eſtabliſhed. Eminently ſkilled in chemiſtry, mineralogy, and natural philoſophy, he may be ſaid to be poſſeſſed of three of the principal avenues which lead to the ſacred cells in which the archives of the earth lie concealed. Prepared by ſtudy, and a love of truth, and matured by age and experience, he ought to be capable of taking a calm, diſpaſſionate, and clear view of the wonders which this earthy treaſure contains, and of explaining the great and myſterious documents which Nature preſents to his reſearch.

They who know Mr. K. beſt will allow, that, with a mind ſtored with uſeful information, which diſplays itſelf in a happy

ſtyle of converſation, he is poſſeſſed of ſtrong moral feelings, of piety, and attachment to the bleſſings of a good government; qualities, which ought to diſtinguiſh the true from the falſe philoſopher. When theſe features of the mind are duly conſidered, it will not be thought ſurpriſing that they ſhould give a peculiarly valuable character to his writings, by leading him to oppoſe the injuries done to religion by the haſty concluſions of ſome rivals in ſcience. The work of which we are at preſent to give ſome account, is at once a proof of the truth of this aſſertion, and an additional cauſe, if any be required, for the eſtimation in which we hold its author.

It has two objects evidently in view; the one to reconcile the facts which Geology teaches, with thoſe which are to be found in the hiſtory of Moſes concerning the creation of the world; the other is to overturn the Huttonian doctrine, and that of all the *Plutoniſts**. In doing this, Mr. K. is obliged to take a wide range through the kingdom of mineral ſubſtances, and often to draw concluſions from very remote and apparently diſſimilar analogies. The ſkill and learning which this taſk has called forth, are conſpicuous in every part of the work; which it is impoſſible to peruſe, even in a curſory manner, without being impreſſed with a high idea of the author's learning in the ſubject which he treats, and the uncommon patience and induſtry he has beſtowed in collecting his materials.

We cannot commence our account of theſe Eſſays better than by extracting the author's elegant definition of Geology.

"Geology is the ſcience that treats of the various relations which the different conſtituent maſſes of the globe bear to each other. It at once unfolds and ſhews how to read the huge and myſterious volume of inanimate nature, of which MINERALOGY ſupplies the alphabet. The inſtruction it conveys is our ſureſt guide in reſearches for the various valuable ſubſtances buried under the earth's ſurface, and powerfully aſſiſts us in the ſublime inveſtigation of the hiſtory of the planet we inhabit. Singularly diverſified, and intricately complicated, as the local arrangement of ſubterraneous ſubſtances may appear, yet that its mazes are not without a clew, may readily be inferred, and with certainty concluded, from the practical ſkill which ſeveral miners are known to poſſeſs in many parts of the world. Uncombined, however, with any general theory, the knowledge thus attained, is generally imperfect, being circumſcribed within the limits of the diſtricts wherein their operations are exerciſed, linked with their peculiar circumſtances, and moreover, frequently darkened and perplexed with notions either falſely aſſumed, or erroneouſly generalized." P. iii.

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* Who derive the formation of moſt terreſtrial concretes from fire.

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covering, is that the whole of its ſurface muſt have been at one time in a liquid ſtate. This muſt have ariſen either from igneous fuſion, or watery ſolution. Concerning thoſe opinions, Mr. K. expreſſes himſelf thus:

"The hypotheſis of igneous fuſion wars with every notion which experiment has taught us to form either of fire or its fuel, or the properties and appearances of the various ſubſtances ſuppoſed to be ſubjected to it, as I have ſhewn at large in a former diſſertation contained in the Tranſactions of the Iriſh Academy; the latter perfectly accords, and much more perfectly than I was then aware of, with all the properties and characters that all the ſolids now known exhibit, thoſe confeſſedly of volcanic origin ſolely excepted.

"The difficult ſolubility in water of moſt of the ſolids which the globe at preſent exhibits, and the immenſe quantity of that fluid requiſite to effect their ſolution, forms the only difficulty that has hitherto embarraſſed geologiſts, though it has prevented ſcarce any of them from admitting that ſolution. Moſt of them have ſuppoſed, that at that early period ſome menſtruum exiſted capable of effecting it. This difficulty, however, proceeds ſolely from inattention to the firſt demonſtrated fact, namely, that the globe at its origin, at leaſt to a certain depth, was a liquid maſs; therefore the ſolids that at preſent compoſe it were not originally in a ſolid ſtate, whoſe converſion into a ſtate of liquidity would certainly require more water than is known to exiſt, but were at the very commencement of their exiſtence in that ſtate of minute diviſion which aqueous ſolution requires, but which no known exiſting quantity of that fluid would be able to effect. Now it is a well-known chemical fact, that leſs of any menſtruum is requiſite to keep a ſolid ſubſtance in ſolution, at leaſt for a ſhort time, than originally to diſſolve it." P. 9.

The ſolids diſſolved and diffuſed in the watery menſtruum, muſt ſoon have coaleſced in various proportions, according to the laws of chemical attraction, and thoſe materials which were the leaſt ſoluble, were neceſſarily the firſt cryſtallized. Hence ſilex, feld-ſpar, and mica, were firſt depoſited, and thus the granitic covering of the earth was formed. Elementary fire was coeval with the creation of matter, according to the opinion of this author; for if the ſurface of the globe was in a liquid ſtate, it muſt have been at 33° of heat. This concluſion, however, is evidently founded on the ſuppoſition, that the menſtruum was water, of which there ſeems not to be ſufficient proof; and which indeed is not conſonant to the expreſſion of the author, at p. 18, where he calls it *an univerſal menſtruum*; and if ſo, it may have been ſome menſtruum that would remain liquid at a much lower temperature. The very idea however of its being a liquid, no matter at what temperature, preſuppoſes the exiſtence of heat. We were led to make this remark, by conſidering Mr. K.'s ſpeculations concerning the chaotic fluid. He, very wiſely in our opinion, touches this

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ſubject with a ſlight and rapid hand; for if there be any part of geological hiſtory which is more myſterious than another, if there be any part in which the hypotheſis is not warranted by obſervation and experiment, and in which conjecture has been too bold, it is here. This part of the ſubject, however, may be left undecided, without injury to the general queſtion; nor does Mr. K. enter into a regular inveſtigation of it. We collect his opinion on this point, from what he ſays concerning primeval heat. From theſe paſſages it appears, that he conſiders the chaotic fluid as a very compound liquid, which, during its gradual decompoſition, gave birth to oxygen and azote, or common air, and to flame (hydrogen and oxygen) to carbonic acid gas, &c. (p. 18, et ſeqq.) The abſorption of carbonic acid by the chaotic fluid, cauſed the precipitation of calcareous earth.

Having accounted for the formation of the primitive mountains, and atmoſphere, by the diſcharge of the various conſtituent parts of theſe from the chaotic fluid, the theory of plains is next propoſed in a very conciſe manner. This we ſhall give in our author's own words.

"The formation of *plains* is eaſily underſtood; in the wide intervals of diſtant mountains, after the firſt cryſtallized maſſes had been depoſited, the ſolid particles ſtill contained in the chaotic fluid, but too diſtant from each other's ſphere of attraction to concrete into cryſtals, and particularly thoſe that are known to be leaſt diſpoſed to cryſtallize, and alſo to have leaſt affinity to water, were gradually and uniformly depoſited. Of this nature argillaceous particles are known to be, intermixed, as may well be expected, with a large proportion of ſiliceous and ferruginous particles of all others the moſt abundant, and ſome particles of the other earths; by theſe compound and ſlightly concreted earths the ſurfaces of plains were originally covered. In proceſs of time theſe earths undoubtedly received an abundant increaſe from the decompoſition of primitive mountains, but this being an event of a poſterior date need here be only curſorily mentioned." P. 23.

The next important event was the preparation of the globe for the exiſtence of living land animals, which could only take place by the diminution of the chaotic fluid. This the author thinks was chiefly effected by volcanoes ſcooping out the ſurface of the earth, and by the receſs of the waters into the caverns of the central parts of the globe into which it flowed, through the rifts which antecedent fires had occaſioned. The next Eſſay is on the deluge; in which Eſſay, Mr. K adopts the Moſaic account, and adduces a great number of well-known facts and arguments to prove its truth. He is of opinion, that the great courſe of the inundating fluid muſt have been from the ſouth; for,

for, in Siberia and the northern parts of America, we find the remains of animals which are natives of hot climates; whereas, in the mountains of the ſouthern diſtricts, we never meet with any remnants of animals, which are ſolely natives of cold climates.

In the third Eſſay, which treats of ſubſequent cataſtrophes, the author firſt attempts to prove, that the violent ſhock communicated to various parts of the globe by the deluge, produced the ſeparation of Aſia from America, the coarctation of the Baltic, the ſeparation of the Caſpian from the Black Sea, the junction of that with the Mediterranean, and of this with the ocean, and, laſtly, the ſeparation of Ireland from Great-Britain, and of Britain from the Continent. The next, or fourth Eſſay, is on lapidification, in which we meet with a full and intereſting account of the proceſſes of cryſtallization, concretion, cementation, and ſubſtitution of inorganic for organic matter. The fifth Eſſay is on the decompoſition and diſintegration of ſtony ſubſtances. Mr. K. next proceeds to the conſideration of mountains, and this leads him to deſcribe their various ingredients, in which he diſplays great learning and accuracy in his reſearches. The ſeventh Eſſay is on coal mines.

This is a very intereſting part of the work. The author firſt deſcribes the ſoils in which coal is found, and the characters or ſigns which accompany it. He then proceeds to the theoretical part, in which he firſt takes notice of the three principal hypotheſes, by which the formation of coal has been attempted to be explained; and, after having endeavoured to prove the inſufficiency of each, he offers one of his own, which is new; at leaſt to us it is completely ſo. We paſs over his criticiſm of Mr. Genſanne's opinion on this ſubject, according to which, pit-coal is nothing elſe than an earth or ſtone penetrated and impregnated with petrol or aſphalt; and that of Mr. Arduine, who thinks coal to be entirely of marine formation, originating from the fat and unctuoſity of the numerous tribes of animals which inhabit the ocean. But we cannot overlook, in the ſame curſory manner, Mr. K.'s examination and criticiſm of that opinion, which at preſent commands the aſſent of the moſt diſtinguiſhed mineralogiſts; and which, in our judgment, when impartially conſidered, accounts in a ſatisfactory manner for the phænomena and formation of mineral coal. This opinion, which is, that coal is of vegetable origin, divides itſelf into two branches, one of which only is examined and criticized by our learned author. According to one ſet of men, mineral coal ariſes from immenſe foreſts which formerly covered the earth; but which, in the courſe of

time,

time, have been buried under various ſtrata of diſintegrated mountains. If no other ſource of mineral coal be admitted but this, we contend with Mr. K. that it is inſufficient for explaining all the appearances of coal, and indeed is oppoſed by many circumſtances; not that there is any doubt as to its being in ſome places of the earth the true ſource of pit-coal. Mr. K. has ſufficiently diſcuſſed this point, and we therefore diſmiſs it, and refer our readers to his Eſſay on the ſubject. But there are another ſet of men who maintain an opinion, that all the beds of coal which do not originate from buried woods and foreſts, are ſtill of vegetable origin*. It is a well-known truth, they ſay, that the impreſſions of fiſhes and vegetables are not only found on the upper ſurface of coal, but of the ſtrata which cover them. It is a well-known fact, that many of theſe vegetables are terreſtrial, and others aquatic; and that the impreſſions of theſe, and of fiſhes, have been found in the ſame ſtrata. It is a chemical truth, that vegetables contain the proper elements of coal, no matter whether they ſecrete oil or reſins, during their life; and that, when once they are covered by a ſtratum of ſand or clay, or any other materials, which deſtroys their life, the waters which circulate through them only waſh away the ſoluble part, and leave the fibres, which are almoſt entirely carbon. The authors of the opinion alluded to, think therefore, that the terreſtrial vegetables are carried from the banks of the rivers into the ocean; that there they are mixed with the numerous vegetables which grow at the bottom of the ſea; and that the currents of the ocean bring from diſtant countries other terreſtrial and aquatic vegetables, that then being gradually covered by the ſand, argil, and other ingredients of the diſintegrated land, are gradually buried under them and decompoſed. The water which circulates through theſe ſtrata is decompoſed by iron and other metallic matters, which abound in ſuch materials; the oxygen is ſeized by the metals, and the hydrogen by the carbon of the vegetables, and thus bituminous coal is formed. Not one of theſe points is noticed or examined by the author before us. The nature of our undertaking prevents us from extending the bounds of this expoſition of a doctrine of the formation of coal, which, in our opinion, has as much claim to attention, as any that has yet been preſented to the learned world. But we hope that, ſhort as our view of it is, it will induce Mr. K.

* Mr. de Luc conſiders *coal* as originating from *peat*, which is therefore only coal in a prior ſtage of formation. See his fourth *Geological Letter*, in the Britiſh Critic, vol. iv, p. 329. It remains to account for *peat*, which may be done by the theory here ſtated.

to examine it in the next edition of his work, with that care which it seems to merit.

Mr. K.'s own opinion concerning the origin of coal, is founded on the following position; that carbonic matter has been found in primitive mountains, particularly in many granitic and porphyritic mountains, and in siliceous shistus, and also that petroleum and carbon have been found in trap. Coaly matter then he believes to be coeval with the primitive mountains; and, hence he concludes, that strata of coal arise from the disintegration and decomposition of primitive mountains, either now totally destroyed, or at least greatly lessened in bulk.

We cannot conveniently allow ourselves so far to enlarge on the remaining Essays; but we hope that what we have already said, will sufficiently prove our estimation of the work, and excite mineralogists to read it with attention.

ART. II. *Walks in a Forest; or Poems descriptive of Scenery and Incidents characteristic of a Forest, at different Seasons of the Year. By Thomas Gisborne, M. A. The Fourth Edition corrected.* 12mo. 124 pp. with Plates. 6s. Cadell and Davies. 1799.

SELDOM, if ever, have we seen a Poem so improved by the attention and care of the author, after its first publication, as the Walks in a Forest are in this fourth edition, compared with the second, which we before examined*. The versification is polished, harmonized, invigorated; the thoughts compressed or expanded, as the occasions required; great and beautiful additions have been interwoven, and some judicious omissions made. When we read this Poem before, we considered it rather as the work of a man who knew what poetry should be, than of one originally gifted with the powers of song. Mr. Gisborne has since proved himself a Poet, by many adequate claims; and it has become evident that the deficiencies then remarked, had arisen from a want of attention, not from the want of talents. Could we flatter ourselves that the remarks which we offered upon the second edition, were in any degree instrumental in causing this revision and material improvement of the Poem, we should with some pride hold forth the example of Mr. G. to all Poets. No offence was

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* See British Critic, vol. vii, p. 252.

intended

intended by us, none was taken; and, inſtead of cavilling at the objections made, the author, with real greatneſs of mind, determined if poſſible to raiſe his Poem above objections. His ſucceſs has been ſuitable to his merits. The Walks in a Foreſt form now an animated and highly-finiſhed Poem; and we ſhall have an unmixed pleaſure in pointing out the improvements, which we could not poſſibly have in any diſplay of the chaſtiſing powers of criticiſm.

The correction of this Poem is performed not only with care, but with great felicity of judgment. What was flat is raiſed, what was harſh ſoftened. Too wiſe to neglect advice, Mr. G. has removed all thoſe ruggedneſſes of phraſe or verſification of which we complained in our former article; and his own attention has produced many more improvements than any critic had ſuggeſted. The additions are numerous and beautiful, and a degree of finiſh is beſtowed upon the whole work, which will enſure it long life and extenſive admiration.

Such diligence, and ſuch modeſty, are too uncommon to be paſſed without particular praiſe; and to illuſtrate them more exactly to the readers of our work, we ſhall here inſert one of the paſſages, which was cited in our former article, in its new form.

> While thus the impriſon'd leaves and waking flowers
> Burſt from their tombs, the birds that lurk'd unſeen
> Amid the hybernal ſhade, *in buſy tribes*
> *Pour their forgotten multitudes*, and catch
> New life, new rapture from the ſmile of Spring.
> *The oak's dark canopy, the moſs-grown thorns*
> Flutter with hurried pinions, and reſound
> With notes that ſuit a foreſt; *ſome perchance*
> *Rude ſingly, yet with ſweeter notes combin'd*
> *In uniſon harmonious; notes that ſpeak,*
> *In language vocal to the liſtening wood*
> *The fears and hopes, the griefs and joys, that heave*
> *The feather'd breaſt. Proud of cærulean ſtains*
> *From heaven's unſullied arch purloin'd*, the Jay
> Screams hoarſe. With ſhrill and oft-repeated cry
> Her angular courſe, alternate riſe and fall,
> The Woodpecker prolongs: then to the trunk
> Cloſe-clinging, with unwearied beak aſſails
> The hollow bark; through every cell the ſtrokes
> *Roll the dire echoes that from wintry ſleep*
> *Awake her inſect prey; the alarmed tribes*
> *Start from each chink that bores the mouldering ſtem:*
> *Their ſcatter'd flight with lengthening tongue the foe*
> *Purſues*; joy gliſtens* on her verdant plumes,
> And brighter ſcarlet ſparkles on her creſt.

* Printed "liſtens." Evidently an erratum.

From

From bough to bough the reſtleſs Magpie roves,
And chatters as ſhe flies. In ſober brown
Dreſt, but with nature's tendereſt pencil touch'd
The Wryneck her monotonous complaint
Continues.

In this extract, the paſſages printed in Italic are either entirely new, or very materially improved. The other paſſage which we cited on the former occaſion is not changed, except in one trifling inſtance; and indeed did not require it. The moſt conſiderable alterations have been made in the firſt Walk; in every part of which the traces of correction and improvement are very conſpicuous. Little was wanted in the ſecond, which is ſhort, and little therefore has been done. The third Walk is improved chiefly by additions, ſome of which are very important. About ſixty new lines, of great merit and vigour, are prefixed to the fourth Walk, which in other reſpects is alſo meliorated. The fifth, like the ſecond, is ſhort and little changed; but the ſixth, and laſt Walk, has employed nearly as much attention as the firſt. The beginning and the cloſe are entirely new, and almoſt every part is amended. The affecting ſtory of the young ſettler in America, is made doubly improving, and even more pathetic, by the new turn given to its concluſion, and the ſatisfaction allowed to the wiſhes and feelings of the reader. The new concluſion of the Poem is ſo excellent, and ſo improving in its topic, that we ſhall inſert it entire.

Father of earth and heaven, Almighty Lord,
Whoſe ſpan confines infinity*, whoſe eye
Surveys eternal ages at a glance;
How long, in crowding millions round thy throne
On balanced wings while ſpirits pure thy nod
Await, in bliſs moſt bleſſed when thou deigneſt
To ſpeak thy mandate, and their ſervice uſe;
How long ſhall man, with cold reluctant heart,
Ponder the truths thy word, thy works declare?
Yet here, even here, in this apoſtate vale,
Still thou haſt many ſervants. But afar
From thy abode the vain, the ſelfiſh throng
On Folly's glittering ſtream ſecurely floats,
Or toils thro' ſtorms, for honour, power, or gold.
Thou art not in their thoughts, nor in their ways.
This to his pleaſure turns, this to his farm,
That to his merchandiſe. The globe rolls round;

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* —— "wild uproar
Stood ruled, ſtood vaſt infinitude confined." MILTON.

And

And ſtill another and another ſpring
Beholds the chaſers urge the blind purſuit,
Nearer, yet nearer, to the gloom that hangs
In miſty volumes on the horizon's verge,
And hides the gulf wide-yawning for its prey.
Meanwhile they feaſt, they dance; the jocund harp
Rings at their board; the viol, tabret, horn,
And lute ſymphonious to the choral lay,
Pour the full tide of harmony: but Thee
They ſlight, nor mark the wonders of thy hand!
Yet name they not their God?—What name they more?
Thy holy name the town, the country hears
In ceaſeleſs repetition; day and night,
Buſineſs and leiſure, indigence and wealth,
All hours, all places hear thy holy name.
Strange to the heart, why dwells it on the tongue?
To round a period with ſonorous cloſe;
To court the fool's applauſe by daring Thee;
To tell the paſſing impulſe of ſurpriſe;
To vent the fumes of diſappointed hope;
To ſilence doubt, that ſcans the uncertain tale;
To ſwell the evening roar of impious mirth,
When wine unchains the proud blaſphemer's joy;
To arm the curſe that for a word, a look,
To realms of endleſs woe a brother hurls,
Stamp'd with thy image, nurtur'd by thy love.
Father of all, yet ſpare! Thine arm extend
In mercy, not in judgment: looſe the bonds
Thou only canſt unlock; bonds firm as links
Of adamant, that gird the ſlaves of guilt.
Pierce the deaf ear, the ſightleſs eye-ball cleanſe,
The dull mind quicken, melt the obdurate heart.
Teach the awaken'd ſoul, with kindling joy
In all that air and earth and ſea diſplay,
Through each returning ſeaſon, to behold
Thee the great Author: mid the changing ſcenes
And varying cares of life, bid her on Thee
Fix her ſupreme regard, thy will explore,
Revere thy counſels, thy beheſts obey!

Cowper, whoſe poetry Mr. Giſborne loves, and emulates rather than imitates, might own this animated apoſtrophe without a bluſh. Now and then Mr. G. has ventured upon the more familiar ſtyle of Cowper, and with ſucceſs. The chief paſſages of this kind are at pp. 79 and 89; the former in ſome degree ſatirical, the latter deſcriptive, but both animated. Six good plates, from deſigns of Mr. Gilpin, and alluding to ſubjects in the Poem, adorn the preſent edition, which will doubtleſs ſuperſede thoſe that have gone before, and will be followed by many others, without further correction; which is no longer neceſſary.

ART. III. *Reflections on the Political State of Society, at the Commencement of the Year* 1800. *By John Bowles, Esq.* 8vo. 154 pp. 3s. 6d. Longman and Rees. 1800.

THE reputation of Mr. Bowles as a political writer, is so well established, and his exertions have been, on many occasions, so ably directed to the support of order and the welfare of his country, that every production of his pen claims a considerable share of attention. In the tract before us, he very justly observes, that all the objects "which have hitherto engaged the solicitude of states, seem now to be merged in a contest still more novel and extraordinary than it is violent and obstinate." He then states the fatal consequences that would ensue to society, should the French Republic triumph over her opponents; since

"the principles of that Republic would lead her to change the whole face of civil society, to subvert every established government, to tear asunder all the ties, political, civil, and moral, which bind together the human race, nay, to dissolve the most sacred tie, that which subjects men to their Maker; to spread, in short, universally, the system of anarchy, vice and impiety, and to subject the whole world to the merciless dominion of France."

Having expatiated further on this topic, he instances, in proof of his position, the conduct of France towards the different powers and nations which she has subdued; namely, the Austrian Netherlands, the United Provinces, the countries of Savoy, Nice, and Piedmont, the Pope, as applied to the different countries under his sovereignty, the United States of America, Switzerland, and the Ottoman Porte. From the conduct of the French Republic, in the various instances enumerated, he infers, that its triumph "would be a calamity of universal extent, and incalculable duration."

The author next adverts to the conduct which several monarchs and states of Europe have held on this occasion; upon which his remarks are so spirited, as well as just, that we will gratify our readers with a part of them, as a specimen of the work.

"If, after a trance of ten years, a man were now to open his eyes on the scene which daily presents itself to our view—when he came to compare that scene with the state of general quiet, order, and legal protection, which every where prevailed at the commencement of the above period—when he came to contemplate the inexpressible misfortunes which imminently threaten the human race—it is difficult to say whether

whether he would be more aſtoniſhed at the incredible change which had taken place during his oblivious ſlumber, or at the inſenſibility which mankind diſplay on the awful occaſion. They would appear to him to be walking blindfold on the brink of a dreadful precipice.—How great would be his ſurprize to ſee the various claſſes of ſociety purſuing their uſual rounds of buſineſs, and pleaſure, with as much unconcern as if no danger were near, and without ſeeming to perceive the abyſs which is before them! How great would be his aſtoniſhment to find ſo large a proportion of Europe in a ſtate of total inaction, oppoſing no reſiſtance to that deſtructive force, which is daily overthrowing ſome pillar of the ſocial edifice? How could he believe the evidence of his ſenſes, when he beheld ſo many ſtates in perfect harmony with the irreconcileable enemy of all ſtates, and waiting, with ſmiles of complacency, and expreſſions of friendſhip, for their own turn to be devoured by this inſatiable monſter? When he ſaw not merely the Kingdoms of Sweden and Denmark madly deſpiſing thoſe perils, againſt which no diſtance can afford protection, but even a very large portion of the German Empire, incapable of being rouſed by the ſolemn and reiterated warnings, which experience daily ſounds in its ears of the deſtructive deſigns and perfidious arts of France? When he ſaw the mighty power of Pruſſia idle and unemployed, although, if thrown into the ſcale of the allied Powers, it would make the French Republic kick the beam—when he ſaw that Puiſſant Monarchy laid aſleep, as it were by enchantment, while its ruin is approaching with haſty ſtrides; inſenſible not only to the common danger, but to its own injuries, to the uſurpation of its provinces, to the oppreſſion of its ſubjects, to the violation of neutrality; when he ſaw it deaf to the calls of nature, which lately ſummoned it to join in an enterpriſe, for the reinſtatement of a kindred Prince in his lawful Government, which it had ſolemnly guaranteed;—an enterprize to which it could eaſily have enſured ſucceſs, and which, if ſucceſsful, would have reſtored a moſt important barrier to its own dominions, and to the whole of Europe? But how could he be made to believe, that another Monarchy, the ſceptre of which is wielded by a Bourbon, is devoting its whole force to ſupport a Regicide Republic, founded on the ruins of the Throne of Louis XVIth, and cemented by his blood? That to the madneſs of defending a power, which is at open war with Royalty, a King can ſuperadd the inconceivable baſeneſs of allying himſelf, by the cloſeſt ties, with the murderers of his neareſt relatives, with the inveterate perſecutors of the ſurvivors of that Houſe from which he derives his deſcent, and to which he is indebted for his crown?" P. 98.

Mr. B. then diſcuſſes the conduct of the powers actually at war with France; and, after lamenting the folly of thoſe who had ventured to treat with ſuch an enemy, and giving juſt praiſe to the firmneſs of Great Britain, and the liberal, enlightened policy of the Emperor of Ruſſia (whoſe Declaration he cites with applauſe) he expoſtulates with energy, but with temper, on the miſtaken ſyſtem of politics that ſeems to prevail in the Auſtrian Cabinet, in ſeeking private aggrandizement, rather than the general

general ſecurity of Europe. Amongſt other ill effects, the triumph which this conduct has afforded to the favourers of French principles, is very juſtly painted, and forcibly urged. The author then ſtrongly inſiſts on "the awful truth," as he terms it, "that the war admits of no other alternative than the deſtruction of the French Republic, or the ſubverſion of civil ſociety." In this part, the conduct of Oppoſition, during the whole war, is ſeverely cenſured; and the conſequences which muſt have followed, or would ſtill follow, the adoption of ſuch meaſures as they have propoſed, are warmly deprecated. The Speech of Boulay de la Meurthe, the organ of the new French uſurper, is cited to ſhow that we could not (in his opinion) have ſafely treated with any of his predeceſſors; and ſtrong arguments are induced, to prove that as little reliance can hitherto be placed on him. In concluſion, he exhorts mankind to liſten to

"the warning Voice—iſſuing from the North;—which calls upon all Nations to "reſtore the Rights of lawful Government, wherever thoſe Rights have been uſurped—To unite their forces for the ſpeedy deſtruction of the common enemy, and to build on his ruins permanent tranquillity for themſelves and poſterity—and to reſolve not to ſheath the ſword, until they have ſeen the downfall of the monſter, who threatens to cruſh all legal authorities." P. 153.

We ſcarcely need to add, that this work affords an additional proof, not only of the abilities of Mr. B. but of his patriotiſm and virtue.

ART. IV. *Notice of ſome Obſervations made at the Medical Pneumatic Inſtitution. By Thomas Beddoes, M. D.* 8vo. 45 pp. 1s. 6d. Longman and Rees. 1799.

THE editor has at length publiſhed Notices of the effects of inſpiring dephlogiſticated nitrous gas, at the Medical Pneumatic Inſtitution, to be followed by more ample teſtimonies, *ſi viſum ſuperis*. Thoſe before us are, however, ſufficiently remarkable. To ſee perſons of ſound minds, on inhaling a few mouthfuls of air, burſting into immoderate fits of laughter, cutting capers, and playing all the tricks of a mountebank's merry-andrew, may be allowed, among perſons not in the ſecret at leaſt, to excite ſurpriſe. In us, who have often experienced extraordinary ſenſations from only caſting our eyes on a piece of paper, leſs wonder would of courſe be excited.

excited. Indeed, on looking intenſely on the paper on which theſe Notices are printed, we felt a glow, ſimilar perhaps to that which is felt when we ſuſpect any one attempting to impoſe on our credulity. This, however, was ſoon followed by a diſpoſition to laugh, ſo irreſiſtible, that, notwithſtanding the inherent ſenſe of our dignity, it overpowered all reſiſtance. For this indecorous proceeding, we conſoled ourſelves by obſerving, that many of the graveſt of the author's patients were equally unable to reſiſt a ſimilar impulſe. But let us hear the author's account of his experiments.

"I was preſent," he ſays, "when Mr. Davy inſpired a portion of the gas. The ſcene exhibited was one of the moſt extraordinary I had ever witneſſed; I ſaw, and heard, ſhouting, leaping, running, and other geſtures, which may be ſuppoſed to be exhibited by a perſon who gives full looſe to feelings, excited by a piece of joyful and unlooked-for news."

Another, whenever he inſpired this intoxicating nepenthe, or was inſpired by it,

"experienced ſometimes ſublime emotions, with tranquil geſtures, ſometimes violent muſcular action, with ſenſations indeſcribably exquiſite. Another exhibited," the author ſays, "a ludicrous ſtruggle, between a propenſity to laugh, and an eager deſire to continue the inhalation. A reverend divine felt exhilarated, and was compelled to laugh, not by any ludicrous idea, but by an impulſe unconnected with thought, and ſimilar to that which is felt by children full of health and ſpirits." P. 9.

On the author himſelf, the effect was like to that occaſioned by drinking too much wine.

"After taking a large doſe," he ſays, "before a friend, *who is an excellent judge of the phænomena of intoxication*, he obſerved, why your eyes twinkle as if you were drunk; you are certainly drunk. The obſervation," the author ſays, "was accurate." P. 15.

With the imagination ſo completely occupied, we ſhould not have wondered if the patients had fancied themſelves tranſformed into as many ſhapes as the gnome encountered in the Cave of Spleen.

> Here living tea-pots ſtand, one arm held out,
> One bent; the handle this, and that the ſpout.
> A pipkin there, like Homer's Tripod walks;
> Here ſighs a jar, and there a gooſe-pye ſtalks.

That the author was under the influence of the gas, when he wrote the above account, and that the whole is a ſpecies of Meſmeriſm, or animal magnetiſm, or at leaſt extremely like it,

it, cannot be doubted. We know that many of the patients of Meſmer were thrown into hyſterics by his geſticulations; many of Dr. B.'s patients, both male and female, we are told (p. 17) were ſimilarly affected, on inſpiring the gas, ſo powerfully was the imagination affected by the proceſs. From diſcovering theſe marvellous properties in the gas, the author naturally concluded great advantages muſt accrue from applying it in the cure of diſeaſes. It has already been adminiſtered to three paralytic patients; and although we do not find they laughed ſo heartily, or leaped or jumped with ſo much agility as the more healthy perſons, yet we learn that one of them had received ſome benefit, as Betty, her ſervant, aſſured the author that her miſtreſs "had aſcended the hill, leading to *Hope*-Chapel, with more eaſe than ſhe had done for many weeks before." P. 42. From ſuch proſperous beginnings, we do not wonder at the author's exultations, and that he ſhould entertain the flattering hope of being ſoon endowed with the power of reſtoring health and vigour (p. 31) to limbs, crippled and enfeebled by age or debauchery, "of converting torpid into vivacious, cold blooded into warm animals," (p. 27) or of performing the more arduous taſk of rekindling (ibid.) the extinguiſhed ſpark of life

On diſmiſſing this article, we muſt obſerve, that the author aſſures the ſubſcribers to the *Pneumatic Inſtitution*, the ſcene of this philoſophical comedy, that the finances are diſtributed with faithfulneſs, under the direction of gentlemen, whoſe names will hereafter be divulged.

"But the Committee," he ſays, "can have nothing to do but to ſatisfy the ſubſcribers, that their contributions are really applied in the way judged moſt proper by the medical conductors of the Inſtitution, to whom ſuch guarantee will alſo be a ſatisfaction. The ſupport that ſhall be afforded us, muſt be," the author ſays, "entirely on a principle of confidence." P. 35.

That is, we preſume, the author means the ſubſcribers muſt imagine their contributions are properly applied, which is all indeed that ought to be expected in a Pneumatic Inſtitution. The ſuperſtructure ought not to be more ſolid than the baſe.

ART. V. *Of the Imagination as a Cauſe, and as a Cure of Diſorders of the Body, exemplified by fictitious Tractors, and epidemical Convulſions; read to the Literary and Philoſophical Society at Bath. By John Haygarth, M. D. F. R. S. &c.* 8vo. 43 pp. 1s. Cadell and Davies. 1800.

IN our review of Mr. Perkins's firſt publication, on the ſubject of his metallic tractors, we hinted our opinion, that the reputation they had acquired would ceaſe with their novelty*. Dr. Haygarth, who ſeems to have entertained a ſimilar idea of their inſignificance, determined to bring the ſubject to the teſt of experiment. With this view, he procured tractors, made with mahogany, and various other materials, painted to reſemble the patent inſtrument. With theſe, experiments were made, and frequently repeated, at the Bath Hoſpital, on perſons afflicted with rheumatiſm, and other painful complaints. The effects, in nearly every caſe, were ſimilar to thoſe produced by uſing the patent metallic tractors: a glow of warmth in the part, ſometimes diffuſed over the whole body, tingling, at length freedom from pain, with reſtoration of the uſe of the diſeaſed limbs. We give the following, in the words of the author.

"Five caſes were choſen of chronic rheumatiſm, in the ankle, knee, wriſt, and hip. One of the patients had alſo gouty pains. All the affected joints, except the laſt, were ſwelled, and all of them had been ill for ſeveral months. On the 7th of January, 1799, the wooden tractors were employed. Four of the patients aſſured us that their pain was relieved, and they were much benefited by the firſt application of this remedy. One felt his knee warmer, and he could walk much better, as he ſhewed us with great ſatisfaction. One was eaſier for nine hours, and till he went to bed, when the pain returned. One had a tingling ſenſation for two hours. The wooden tractors were drawn lightly over the ſkin, ſo as to touch it in the ſlighteſt manner. Such is the wonderful force of the imagination." P. 3.

The patent tractors were uſed the next day, on the ſame patients, with the ſame relief. "They felt, as they fancied, warmth, but in no greater degree than on the former day." Similar experiments were made, at the ſuggeſtion of Dr. H. by Mr. Smith, at the Briſtol Infirmary, on a greater number of patients. From the caſes reported by Mr. Smith, we ſelect the following, on account of its brevity.

* Britiſh Critic, vol. xii, p. 500.

"John Peacock, a patient of Dr. New's, had been afflicted for four months, with a weakneſs of the hip, and ſevere rheumatic pains, brought on by working in a coal-pit. At firſt the tractors occaſioned conſiderable pains, and very reſtleſs nights. I uſe his own words, Mr. Smith ſays; but after a few trials, he began to ſleep unuſually well, had fewer attacks of pain, and appeared confident and happy in the idea that a remedy had been diſcovered for his complaints."

The patient was cured.

"By this time," Mr. Smith ſays, "the affair began to acquire publicity, and many viſitors, both out of the profeſſion, and medical men, were witneſſes to the effects of theſe ſpurious tractors. Two pieces of bone, of ſlate pencil, and tobacco-pipes painted, were uſed occaſionally, with the ſame ſucceſs." P. 13.

The patients, it ſhould be obſerved, were amuſed during the operation, with ſtories of the cures that had been performed with the inſtrument, and the buſineſs was conducted with great ſolemnity. The caſes are authenticated by moſt reſpectable witneſſes.

It appears, therefore, that the opinion entertained by the principal phyſicians in America*, that the tractors, which were firſt uſed in that country, owed their celebrity to the influence the operators obtained over the imaginations of their patients, and not to any power in the metals, was well founded. We are unable, indeed, to explain in what manner the imagination acts, in producing ſuch ſingular effects; but neither can we account for the operation of opium, bark, or mercury, in quieting pain, ſtopping the courſe of intermittents, or curing the venereal diſeaſe. We know they have ſuch powers, and can ſo direct them as to produce the deſired effects. That the affections of the mind have conſiderable power in aggravating or relieving diſeaſes, has been long noticed. The writer of Lord Anſon's Voyage frequently mentions the effects of the depreſſing paſſions, in producing or aggravating ſcurvy among the men, and, on the other hand, of hope, or joy, in aſſuaging diſeaſe, and reſtoring ſtrength; we know alſo, how much a confidence in the phyſician conduces to the ſucceſs of remedies.

"Hence we may diſcern," Dr. H. ſays, "the great advantage of medical reputation. This explains, what has been frequently obſerved, that the ſame remedy will produce more beneficial effects when preſcribed by a famous phyſician, than by a perſon of inferior character." P. 30.

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* Brit. Crit. vol. xii, p. 500.

In

In another place, he ſays;

"I have long been aware of the great importance of medical faith. Daily experience has confirmed and increaſed my opinion of its efficacy. On numerous occaſions I have declared, that I never wiſhed to have a patient who did not poſſeſs a ſufficient portion of it. Theſe trials place its efficacy in a very conſpicuous point of view, and may even aſtoniſh perſons, who have particularly attended to this ſubject; they account for the marvellous recoveries frequently aſcribed to empirical remedies," &c. P. 29.

The author concludes with an account of epidemical convulſions, which appeared in North Wales, in the year 1796; they were confined to one diſtrict. Perſons became affected by ſimply ſeeing any one labouring under the diſeaſe. The cure was effected by keeping the patients ſeparate, and not ſuffering perſons, of weak or tender nerves, to come near them.

The method ſuggeſted by Dr. Haygarth for inveſtigating the powers of the patent tractors was ingenious, and in its reſult infallible. As the ſame effects followed the uſe of the fictitious wooden, &c. as of the genuine patent tractors, which is here abundantly demonſtrated, it is evident that not the metal, but the paſſions excited in the patients, were the agents producing them. Or, in other words, it appears that the whole effect is exactly ſimilar to that of the farce which was called Animal Magnetiſm. The public are therefore greatly indebted to Dr. Haygarth, for his ingenious contrivance of means to detect the error, and to Mr. Smith for his zeal in proſecuting ſo laudable an object. As indeed ſome degree of real benefit appears to have been obtained in theſe caſes, through the power of imagination, by applications totally inadequate in themſelves, it may become a queſtion how far it may ſometimes be of uſe in the courſe of regular practice, to addreſs a remedy to that hitherto inexplicable agent. This is a curious topic, and may in time be elucidated, by careful inveſtigation of the nature and extent of the effects which can be thus produced; and probably ſuch an enquiry could not be placed in better hands than thoſe of Dr. Haygarth. The article preceding this ſhows, as well as the preſent, how much effect may be produced on the imagination by various modes of application; and we have placed them here together in a conſpicuous point of view, thinking it highly for the public ſervice, both that ridiculous fancies ſhould be refuted, and that ſuch enquiries ſhould be ſuggeſted as may lead to real improvements.

ART. VI. *An Apology for Brotherly Love, and for the Doctrines of the Church of England, in a Series of Letters to the Rev. Charles Daubeny; with a Vindication of such Parts of Mr. Wilberforce's Practical View as have been objected to by Mr. Daubeny, in his late Publication, entitled a Guide to the Church. Also some Remarks on Mr. Daubeny's Conduct in bringing a false Quotation from a Pamphlet, entitled Five Letters to the Rev. Mr. Fletcher, written by Sir Richard Hill, in the Year 1771. To which is annexed, a Sermon, by Bishop Babington. By Sir Richard Hill, Bart. M. P. for the County of Salop.* 8vo. 280 pp. 5s. Cadell and Davies. 1798.

CONTROVERSY ought to lead to truth; but it is a rough and toilsome way, through which few are able to proceed without inflaming themselves, even to fever heat. This is strongly illustrated in the case of the worthy author of this book; who, though beyond all doubt a good and sincere Christian, cannot travel through this dangerous path, without catching the infections with which it abounds. We see the same effect even in trivial matters, hardly worth a serious contest; but more particularly in religious disputes, where a just persuasion of the high importance of the general topic, gives often a false consequence to subordinate questions; and almost always kindles a zeal which is in the utmost danger of degenerating into intemperance. Hence we may perceive the wisdom of that sentence, the merit of which Sir Henry Wotton was desirous to take upon his monument, as his single claim to applause; "*Disputanti pruritus ecclesiarum scabies*," which turn for disputing has led so many well-meaning persons to proceed, according to Hudibras,

> As if Divinity had catch'd
> The itch on purpose to be scratch'd.

It has been observed, with considerable force of truth, that taking the same Scriptures for their guides, men have been generally found to mould and turn the doctrines of them according to the bent of their own natural dispositions, or established habits. Calvin was violent, severe, unrelenting, and he therefore insisted on some doctrinal points, which have given a similar character to every mind wherein they have been received in all their rigour. They can impress, even upon mild and gentle dispositions, some resemblance of their original; and to this cause every candid reader must attribute the harshness, to him certainly unnatural, of Sir Richard Hill.

As Mr. Daubeny has, to our apprehenſion, not only juſtified himſelf with reſpect to the charges of his antagoniſt, but thrown great additional light on the general ſubject, it will be moſt convenient to confine our obſervations upon them to the enſuing article, in which his vindication is conſidered. The purport of Sir Richard's complaint may be generally given in the words of a ſhort paragraph in his Preface.

"Mr. D. expreſſes his high approbation of the doctrines of the Church of England. Here again I meet him with open arms; but in comparing his Creed with that of the Church herſelf, and bringing it to the teſt of our Articles, Homilies, and Liturgy, here a mighty difference appears between us, and either he or I muſt be a Diſſenter and a Schiſmatic indeed; but to which of us the charge belongs muſt be left to the candour of the reader, when he ſhall have peruſed the following pages." P. ix.

Sir R. adds, "as a layman, it may be thought by ſome that I have nothing to do with Theology." As a layman, we ſay, on the contrary, it does him the higheſt honour to have engaged ſo deeply in momentous queſtions, which many paſs over with too ſlight and careleſs notice; and ſo long as the artful and diſhoneſt inſinuation, that the regular defenders of Chriſtianity eſpouſe its cauſe from temporal motives, ſhall continue to affect any minds, ſo long will the efforts of laymen have this advantage at leaſt, that they are liable to no ſuch malicious interpretation.

ART. VII. *An Appendix to "the Guide to the Church;" in which the Principles advanced in that Work are more fully maintained, in Anſwer to Objections brought againſt them by Sir Richard Hill, Bart. in his Letters addreſſed to the Author, under the Title of "an Apology for Brotherly Love." By the Rev. Charles Daubeny, LL. B. Author of the "Guide to the Church," and Fellow of Wincheſter College. Two Volumes.* 8vo. 644 pp. 10s. Hatchard, and Rivingtons. 1799.

WHEN we read Sir Richard Hill's *Apology for Brotherly Love*, and found him reprobating what he calls *the faſhionable ſyſtem of divinity*, and *faſhionable preaching*, as ſomething very different from the true doctrine of the Church of England, we took it for granted that Mr. Daubeny would again ſtep forward to vindicate our reformers from the charge brought againſt them by the worthy baronet, of favouring what *we* muſt conſider

ſider as a very *erroneous* tenet in the ſyſtem of Calviniſm. We confeſs, however, that we hardly expected the vindication to be ſo complete, and, at the ſame time, ſo intelligible to every reader, as it appears to be in the volumes before us; which, though they are called *an Appendix*, may be read with advantage, by thoſe who have never ſeen either *the Guide to the Church*, or the *Apology for Brotherly Love*. They conſtitute, indeed, an entire and valuable work, in nine letters, addreſſed to Sir Richard, which are certainly compoſed in the ſpirit of *brotherly love*.

In the firſt letter, which is merely introductory to the general ſubject, Mr. Daubeny endeavours to convince the Baronet, that men may think very differently of the tenet of unconditional election and reprobation, without violating "the unity of the ſpirit or the bond of peace."

"Whilſt it is readily granted," ſays he, "that the Calviniſtic notion, which forms ſo large a portion of your creed, may conſiſt with the moſt pure and ſpiritual Chriſtianity; let it, as ſurely in truth and Chriſtian charity it may, be granted, that pure and ſpiritual Chriſtianity may ſubſiſt without it; and, in ſuch caſe, like brethren of the ſame Lord, we may travel together on the ſame road, *without ſeeking to do wrong one to another.*" P. 5.

He then gently reproves Sir Richard for having repreſented him as a perſon engaged in "flogging the eſſential doctrine of Chriſtianity out of the church, as a maintainer of falſe doctrine, an impugner of the eſtabliſhed religion," and conſequently as "liable to be excommunicated."

The ſecond letter contains a very able vindication of what the author taught in his former work, concerning the original conſtitution of the Church of Chriſt. Sir Richard Hill, though he profeſſes his attachment to the Church of England, in doctrine, in conſtitution, and in diſcipline, yet declares, in his Apology, that the conſtitution of a church is of very little value when compared with her doctrine, and ſeems to think that a man may ſafely communicate with any ſect or ſociety of Chriſtians, in which is taught what he deems *orthodoxy*. To this Mr. D. replies, that Chriſtians are not called upon

"to determine which is of *moſt conſequence*, the outward polity of the Church, or its ſacred verities; but to receive them both, as coming from God: and not to attempt to put aſunder what God for wiſe reaſons has joined together. So long, therefore, as you allow that the outward polity of the Church was inſtituted for the ſake of the ſacred verities, you allow all that is required; for the obvious concluſion from theſe premiſes is, that the maintenance of the outward polity of the Church, is ſtill neceſſary for the preſervation of the ſame object

for

for which it was originally inſtituted; unleſs you can prove that the circumſtances of the Church and the world are ſo altered, as to render this gracious proviſion for the ſecurity of the faithful unneceſſary." P. 20.

"The alluſion made uſe of, on this occaſion, in my book" he ſays, "appears to me to correſpond more ſtrictly with the preſent ſubject," than your's of the *gold and the temple which ſanctifieth the gold*.

"On the authority of ſcripture I call the Church the *candleſtick*; the doctrine the *light*: the former made for the purpoſe of containing and ſupporting the latter. Now I preſume, Sir, you would not think that man to be the wiſeſt of men, or that he took the ſureſt method to preſerve his light, who ſhould throw the candleſtick away, and ſtick the candle againſt the wall or on his table; on the conſideration, that the candleſtick was of leſs value than the light, for whoſe ſake alone it was made." P. 20.

In addition to this very pertinent argument, we may obſerve, in the words of a maſterly ſermon*, which Sir Richard Hill has certainly ſeen, that unimportant as he may deem the controverſy reſpecting the original conſtitution of the church,

"it appears to us of *much greater moment* than ſome of thoſe which make a mighty noiſe among the diſſenting Chriſtians of the preſent day. In all churches, with which we are acquainted, are to be found ſpeculative opinions, concerning which (although they have been often canvaſſed with much bitterneſs of contention, and have ſometimes produced all the evils of ſchiſm) a layman, who is not obliged to ſubſcribe the public confeſſion of faith, need give himſelf very little trouble to enquire whether they be *true* or *falſe*. But a DEFECT in the MISSION of the miniſters of the Goſpel, *invalidates* the *ſacraments*, affects the *purity* of *public worſhip*; and is therefore a matter which deſerves to be inveſtigated by every man, who is *ſincerely a Chriſtian*."

This matter has been ably inveſtigated by Mr. Daubeny, who has proved, in the letters under review, that the miniſters of the Goſpel have a regular miſſion only in thoſe churches which have preſerved the epiſcopal order and ſucceſſion, both of which have been preſerved in the Church of England. Sir Richard Hill indeed contends, that Biſhops and Preſbyters were originally of the ſame order, becauſe he finds the words πρεσβυτερος and επισκοπος, ſometimes uſed promiſcuouſly in the writings of the New Teſtament; but ſurely he does not ſuppoſe that Aaron and his ſons were of the ſame order, though

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* Preached by the late Dr. Berkeley, at the conſecration of Biſhop Horne, and publiſhed by F. and C. Rivington, 1795.

he

he cannot but know that they are indiſcriminately called prieſts in the writings of Moſes.

The object of the third letter is, to prove that the doctrines advanced in "the Guide to the Church," are conformable to the Articles and Liturgy of the Church of England. In the proſecution of this object, Mr. Daubeny analyſes the 9th, 10th, 11th, 12th, and 13th Articles of Religion; and by ſound reaſoning, and ſober criticiſm, ſhows that thoſe Articles give no countenance to the extravagant doctrines of the Antinomian Calviniſts. Our limits will not admit of our inſerting the whole of his reaſoning, and it would loſe much by being abridged; but we cannot refuſe ourſelves the pleaſure of tranſcribing what he ſays to reconcile his antagoniſt to the common phraſe *conditional* juſtification; a phraſe, at which we are aſtoniſhed that any man ſhould take offence, who has read or underſtands Biſhop Bull's *Harmonia Apoſtolica*.

Sir Richard Hill affirms, that the doctrine of *conditional* juſtification, "reverſes the whole Goſpel plan of redemption;" that it is neither more nor leſs than to ſay, "bring with you your *price* of terms, qualifications, and conditions, and call them what you pleaſe, and then God will certainly give you juſtification *gratis*."

To this, which the Baronet conſiders as a contradiction, his opponent replies in the following words:

"Reſpect for the writer ſometimes obliges me to give an anſwer to remarks and obſervations, which appear, I muſt own, on no other account to require an anſwer. I proceed therefore to aſk, do not the words *price* and *condition*, convey two diſtinct ideas?—By paying down the price of a commodity, I acquire a claim of *right* to that commodity; for which I am indebted to no one: it is my own, I have bought it with a price. If a favour, to which I have no title, but what is derived from the free good-will of a benefactor, ſhould be offered to me, upon my compliance with *certain conditions*, the fulfilment of thoſe *conditions* gives me a *claim of grace*; a claim not founded on the merit of my performance, but upon the promiſe that has been received. Is the favour leſs freely granted on the part of my benefactor, becauſe I have complied with the *conditions* upon which he engaged to grant it? Many of the ſubjects of the King, in Ireland, have lately been in rebellion. As rebels, their lives are forfeited to the ſtate. The King, in mercy to his deluded people, has publiſhed an Act of Grace, by which a free pardon is offered to all, who will lay down their arms, and return to their allegiance. Do theſe *conditions*, on which the pardon of rebels is, in this caſe, ſuſpended, alter the nature of that pardon, conſidered as an act of *free grace* on the part of the King?—Again, Sir, a rich houſeholder provides a ſumptuous banquet, of which the poor of all deſcriptions are invited freely to partake, without money, and without price. All that is required is, to prevent the table being

being disgraced by a filthly and beggarly appearance, and to preserve an uniformity among the guests; that they come clothed in garments provided by the founder of the feast, for the purpose; these garments entitle them to a seat at the table. Should any presume to appear without the garments so required, and graciously provided, they certainly would not be admitted as guests. Is the entertainment, which has been thus provided for the poor, less an act of *free grace* on the part of the provider, because the partaking of it has been suspended upon a *certain condition?*—These allusions, Sir, are in conformity with the Scripture, and require, it is presumed, no application." P. 178.

Though we approve highly of this letter, and recommend it to the attentive perusal of all our readers, we cannot dismiss the subject on which it is employed, without observing, that in our opinion Mr. Daubeny involves himself in some perplexity, by admitting the groundless distinction of the Calvinists, between the covenant of *works*, and the covenant of *grace*. This distinction is indeed common language; but we are surprised at its being adopted by a pupil of Bishop Bull's; for that prelate first taught us to discern clearly, that the covenant made with man in Paradise was as much a covenant of *grace*, though not of such *exuberant* grace, as the covenant of the Gospel. *Immortality* is not the natural attribute of any being, whose existence had a beginning; and it is by far too valuable, to be offered as nothing more than the *adequate reward* of moral virtue and rational devotion. It was therefore bestowed upon the first man, and, as we learn from St. Paul, upon all his posterity as a free gift; and to convince him that it was a *gift*, and not a *debt*, the condition was a precept relating to a matter, which, in itself, and before the precept was given, was of no moral or religious importance. When the condition was violated, the gift was of course forfeited, and that with perfect equity, both to Adam and to all his descendants. The gift however was restored, in consequence of Christ's voluntarily suffering death for us; and thus are we justified, so far as justification respects *immortality* or *perpetual conscious existence*, through Christ, without *any co-operation of our own;* but to fit us for enjoying the happiness of heaven, we must, through grace, require heavenly dispositions; and hence the necessity of faith and repentance as conditions, not of everlasting *life*, but of everlasting *happiness*. Such, if we mistake not, is the doctrine of Scripture; and it is in perfect unison with the soundest philosophy, as the doctrines of Scripture will always be found to be, when they are drawn immediately from that sacred source, and not through the medium of party-systems.

Mr.

Mr. Daubeny begins his fourth letter, by making ſome judicious obſervations on the inutility of all diſcuſſions of the ſecret decrees of God; and then undertakes to prove, that the peculiar doctrines of Calviniſm are not the doctrines of the Church of England.

"There are certain poſitions," ſays he, "which require only to be plainly ſtated to be generally received; becauſe, being ſelf-evident, they ſtand in no need of proof. Of this kind are theſe two following: that our Reformers, in the Articles, Homilies, and Liturgy, in laying down a collected ſyſtem of Chriſtian doctrine, did not mean to contradict themſelves.—Conſequently, that our Church, in the ſubſcription to her Articles, does not require a profeſſion of faith from her Clergy, *different* from that which they are taught to preach to their congregations in the eſtabliſhed Liturgy." P. 201.

He then ſhows, by evidence abſolutely incontrovertible, that Cranmer, Ridley, Latimer, and Hooper, who chiefly projected and completed the reformation of our church, were not themſelves Calviniſts; that

"Cranmer paid the higheſt regard to Melancthon's opinion; and, that the Seventeenth Article was expreſsly drawn up againſt the rigid doctrine of predeſtination, in conſequence of a particular communication between thoſe two celebrated Divines on that head. Melancthon's words, in an Epiſtle to Cranmer, in the year 1548, (three years before our Articles were finiſhed) were theſe:—"Nimis horridæ fuerunt initio *ſtoicæ diſputationes* apud noſtros *de fato*, et diſciplinæ nocuerunt. Quare te rogo, ut de tali aliquâ formulâ doctrinæ cogites." What was Melancthon's opinion on the ſubject of predeſtination, to which the foregoing paſſage evidently alludes, is manifeſt, from the Augſburg Confeſſion; in which, after aſſerting the promiſe of grace to be univerſal, and explaining the grounds of the remiſſion of ſins, and juſtification, he adds:—"Non eſt hic opus diſputationibus de prædeſtinatione aut ſimilibus. Nam *promiſſio eſt univerſalis*; et nihil detrahit operibus, imò exſuſcitat ad fidem, et veré bona opera."—Cap. de Fide." P. 204.

In addition to this argument, which is corroborated by large extracts from the writings of the other Engliſh reformers, he obſerves,

"that ſoon after Edward's eſtabliſhment on the throne, a paraphraſe of the New Teſtament was ordered, by authority, to be ſet up in all Churches for general information. Now, Sir, at this time, Luther had publiſhed a commentary of Galatians, and Calvin his Inſtitutes. But it was the paraphraſe of Eraſmus, which our Reformers thought moſt proper to promote the object in view on this occaſion: the paraphraſe of a man, who had diſtinguiſhed himſelf in oppoſition to the errors both of Luther and Calvin, on the ſubject of the enſlaved *will* and *abſolute* decrees. The argument to be drawn from this circumſtance, in favour of our Reformers not being what all Calviniſts are deſirous

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of repreſenting them, is, it is preſumed, ſuch as no Calviniſt will ever anſwer. For, if our Reformers meant, that the doctrine of our Church ſhould be received in the Calviniſtic ſenſe, and at the ſame time made uſe of a paraphraſe calculated to convey a different ſenſe to her members, they were in fact pulling down with one hand, what they profeſſed to be building up with the other." P. 210.

"We will now, Sir, if you pleaſe, try the Article itſelf, upon which you build your favourite doctrine, by the ſame rule of judgment, by which we have already tried the Compoſers of it: by applying to it this ſelf-evident propoſition; that, as a compoſition deſigned for the uſe of the Chriſtian miniſtry, it muſt convey one determined ſenſe, and cannot contradict itſelf.

"Now the main ſubſtance of this Article, according to your idea, teaches the abſolute and unconditional election, and conſequent ſalvation of particular perſons. But the concluding part of the Article, in the moſt plain and decided terms, teaches the very oppoſite doctrine; by telling us that God's promiſes are to be received, as they be generally ſet forth in Holy Scripture. Upon turning to the Sacred Scripture, we find theſe promiſes are *general* and *conditional*. The Sacred Scripture informs us, that redemption by Chriſt is as general as the fall was by Adam; and conſequently *univerſal*." P. 213.

This being the caſe, there appears to be but one alternative; either the *Calviniſtic* ſenſe of the Article muſt be given up, or the Article itſelf muſt plead guilty to the charge of inconſiſtency. To charge it with inconſiſtency, is to pay no compliment to our reformers, whether they were Calviniſts or Anti-Calviniſts; and therefore, ſays Mr. Daubeny,

"I conceive, that I ſubſcribe to the Seventeenth Article in the ſenſe in which it was compoſed; and conſequently, in that ſenſe in which it is deſigned by our Church that it ſhould be ſubſcribed;—when I maintain that the doctrine of predeſtination contained in it, is not to be underſtood in that particular and excluſive ſenſe, which has been annexed to it by ſome Chriſtians; but in its general application to that plan of ſalvation by Jeſus Chriſt, conceived in the divine mind before the foundation of the world; according to which, it is the ſettled purpoſe of God, that every man ſhall be ſaved, who ſhall, through the aſſiſtance of divine grace, be found in conformity with that plan. For the particulars of which plan, ſo far as they reſpect man's conduct in the buſineſs, recourſe is to be had to the will of God, as revealed in the Scripture. Every other interpretation, which has been annexed to this Article by different men, conveys a ſenſe which it does not contain; and which the Article was not framed to maintain, but to avoid." P. 217.

"According to this idea, our Reformers in the Seventeenth Article, with the view of counteracting the falſe opinions which prevailed upon the ſubject, deſigned only to give a ſcriptural delineation of Chriſtianity, conſidered as the everlaſting purpoſe of the Deity; that, by becoming an intereſting object of contemplation and comfort to fallen

fallen man, it might, thus rightly contemplated, from the assured knowledge that his labours would not be in vain in the Lord, tend to the more effectual promotion of Christian piety and Christian endeavours. From whence it follows, that our Church can scarcely be said to lay down any doctrine in this Article; but only gives a series of texts relative to a certain mysterious subject; chiefly for the purpose of guarding against the abuse of them." P. 219.

After more reasoning, to the same purpose, he proceeds thus:

" The conclusion I would draw from the above premises, applicable to the Seventeenth Article, is this: that as reprobation is inseparably connected with the doctrine of predestination in the Calvinistic sense, and consequently would not have been omitted in an Article designed to convey *that sense*; and as it has no necessary connexion with predestination, considered as the everlasting purpose of God, relative to the covenant of Grace in Jesus Christ; the circumstance of its being *totally omitted* in the Seventeenth Article, coupled with the consideration of a clause being inserted for the express purpose of guarding against such an idea, proves to me, that the Article was unquestionably meant to be taken in the *latter* sense." P. 225.

Having vindicated our reformers from the imputation of Calvinism, he accounts for the prevalence of that system in the church, at a subsequent period, by what he calls the Marian persecution. This, he says,

" threw many of our most exemplary divines into the very hot-bed of Calvinism; from whence, in due time, they returned to their own country luxuriant, if I may so say, in the growth of those opinions, with respect both to the discipline and doctrine of the Christian Church, which, when arrived at maturity, effected the destruction of our national constitution.

" If justice, therefore, be done in this case, the clergy who brought the disgrace upon our sound and scriptural Church Doctrine, by the unsound and unscriptural comments, glosses, and notions, which—as Bishop Hall somewhere says—" they fished out of the Lake of Geneva," should bear their own burden: whilst our Reformers are suffered to go free. For, exclusive of the proof which has been already brought upon this subject, we are told by Strype, to whose authority you appeal, that, till about the year 1595, Calvin's way of explaining the divine decrees, was not entertained by many learned men of the University of Cambridge. But these opinions were introduced by some of our divines, who, during the persecution of Queen Mary, had fled to Geneva and Zurich.—And that, although Calvinism prevailed much in the reign of Queen Elizabeth, yet it was not understood to be certainly *the sense of our Articles*, even by those who held this doctrine." P. 230.

Sir Richard Hill, with much petulance of language, ill becoming an apologist for *brotherly love*, accuses the author of the " Guide to the Church," of having transcribed from the Life of Lackington, the bookseller, a *false* quotation from his

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five letters to the Rev. Mr. Fletcher. From this charge Mr. Daubeny, in his fifth letter, completely vindicates himself; and, in the poſtſcript to that letter, convicts the Baronet of having given at leaſt a *partial* account of the Hampton-Court controverſy.

In his ſixth letter, the author anſwers additional objections brought againſt the doctrines of his former work; and the anſwers which he gives are, in general, very ſatisfactory. We cannot however deny that, in our opinion, ſome of them might have been made more concluſive than they are, or at leaſt than they will appear to a ſuperficial reader, had Mr. Daubeny conſidered the firſt covenant made with man in Paradiſe as a covenant of grace, and not confounded it, as he ſometimes ſeems to do, with the covenant entered into with the Iſraelites at Sinai. It is not true (if we have any tolerable notion of the various diſpenſations of God to man) that, according to the *firſt* covenant, he who kept the law would have had a claim of *right* to life, as the covenanted reward of duty performed; if by *life* be meant *eternal life*, and by *duty* be meant *moral virtue* and *rational piety*. Eternal life has, under every diſpenſation, been a free gift. Under the firſt diſpenſation, or, as it is uſually called, with perhaps no great propriety, the firſt *covenant*, it was ſuſpended on *one poſitive precept;* and, had that precept *alone* been duly obſerved, it is certain that mankind would have been exempted from death, or, in other words, would all have been immortal. But it is equally certain, that they would not have been eternally *happy*, unleſs they had obſerved all the laws of piety and virtue, which it is at leaſt conceivable, that ſome of them might not uniformly have done. In perfect analogy to this, mankind are, under the Goſpel diſpenſation, rendered immortal by the death and reſurrection of Chriſt; but they cannot enjoy immortal *happineſs*, unleſs they perform, through grace, the conditions neceſſary to fit them for that happineſs. Theſe are faith, ſincere obedience, and, when they have ſinned, unfeigned repentance. We apprehend, that when *the law* is repreſented in the New Teſtament, as giving man a *claim of right* to life as the reward of his obedience, the *Moſaic* law is always meant; and that the *life* ſpoken of, is temporal happineſs. But this would lead us into a wide field, which has already been gone over by numberleſs divines, and by none to better purpoſe than by Biſhop Bull, whoſe *Harmonia Apoſtolica*, with its ſeveral defences, may again be peruſed with advantage, both by Mr. Daubeny, and by Sir Richard Hill.

In the ſeventh letter, the author treats particularly of *Church-communion* and *ſchiſm;* and, in the eighth, he addreſſes Sir Richard Hill, both as a Chriſtian and as a legiſlator, on the

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growing ſeparation from the Church of England, in ſuch a ſtrain of ſober reaſoning, and unaffected piety, as muſt, if impartially attended to, give the Baronet a view of that ſubject, very different from what he ſeems to have had when he wrote his *Apology for Brotherly Love*. The length to which this article has already extended, will not permit us to make large extracts from theſe two valuable letters, which we therefore earneſtly recommend to the attentive peruſal of every man in the kingdom, who thinks our admired conſtitution worthy of being preſerved from the various machinations of our ſecret anarchiſts. The following piece of information, however, is too remarkable to be omitted.

"Separation from the Church of this country is daily increaſing. Funds are eſtabliſhed, and writers employed, to propagate and ſupport the *cauſe of Schiſm*.

"To ſpread and preach what is called *the Goſpel*, carries with it a plauſible ſound, well calculated to deceive the unwary; and thus perſons of reſpectability, both for piety and character, are brought to countenance the proceeding. You may perhaps have heard, Sir, that the number of licences granted for places of diſſenting worſhip are, in ſome parts of the kingdom, increaſed within the laſt year in a proportion of ſix to one. But it is probable you do not know, that ſome of the ſelf-conſtituted teachers, who apply for them, are of ſo low a deſcription of perſons, as to be obliged to ſubſtitute their marks for their names. Such are many of thoſe itinerant preachers, whoſe office it is, under the plauſible idea of ſpreading the Goſpel, to intrude themſelves unſolicited into pariſhes, to draw away congregations from their regular Miniſters; and to ſpread through the country thoſe ſeeds of diſaffection to the Eſtabliſhment, both in Church and State, as cannot fail, if not counteracted, to bring, in due time, an abundant harveſt." P. 528.

In the ninth letter, the author goes a ſecond time over the whole ground, and obviates ſuch incidental objections, as had eſcaped his notice during his firſt progreſs. He concludes that letter with the following impreſſive paragraphs:

"The cauſe I have taken in hand, I am well aware, is not a popular one. That weak and temporizing conduct, by which many of the Cabinets of Europe have contributed to the ſucceſs of the deſolating ſyſtem of French policy, ſeems to be the conduct, which is judged to be beſt ſuited to the preſent circumſtances of the Church. The conſequence, it is to be feared, will be, that that deluge of Sectarianiſm, which is now inundating our land on every ſide, will in the end ſweep away every barrier, which the Conſtitution of this country has to oppoſe to its deſtructive progreſs. This idea however is not likely, at this time, to be generally adopted. The looſe habit of thinking, which conſtitutes one of the characteriſtics of the preſent day, muſt be unfavourable to an advocate for eſtabliſhed order. But that Miniſter of the Church, who is not prepared to go through evil report, has undertaken

dertaken an office for which he is unqualified. "If they have called the maſter of the houſe Beelzebub, how much more ſhall they call them of his Houſehold?"—Mat. x. 24, 25.

"When I conſider what the Church of England has been, and what ſhe now is; to make uſe of the ſtrong language of a very great man; "like an oak, cleft to ſhivers, with wedges made out of its own body;"—it is not without anxiety that I look forward. When I conſider, moreover, that the eſtabliſhed Church of England, an undoubted branch of the Church of Chriſt, furniſhes the beſt ſecurity for the preſervation, both of Chriſtian doctrine, and the peace and happineſs of my country; my earneſt prayer to God is, that ſhe may be reſtored to Apoſtolic purity. Should it, however, be the will of that Being, who ruleth in all the kingdoms of the earth, that, in judgment for the deſertion of her profeſſing friends, or the general unworthineſs of her members, the enemies of the Church ſhall be permitted to lay her honour in the duſt; as a Miniſter, ſincerely attached to her cauſe, I feel no wiſh to ſurvive the fatal event." P. 642.

Our opinion of this valuable work the reader muſt have already ſeen; and if he has peruſed with attention, and without prejudice, the large extracts that we have made from it, we cannot doubt, but that with us he is inclined to conſider it as one of the moſt uſeful publications which have appeared in this eventful period. That it is impoſſible for mankind to live together in unity, where the laws of the land are not aided in their operation by the ſanction of religion, has been the opinion of ſages and legiſlators in all ages of the world; and that opinion is, in the preſent age, confirmed by the evidence of experience. That it is vain to look for the good effects of religion in civil ſociety, if the rights of the church be not held ſacred by her ſons, and ſupported by the ſtate, has been proved by Mr. Daubeny, with a cogency of reaſoning, to which we perceive not a poſſibility of making a *ſerious* reply: and that he who ſhall attempt to reply, by ſubſtituting ridicule for argument, is no friend to our conſtitution, either in church or in ſtate, the good ſenſe of Britons will immediately diſcern; for in this work, which treats of ſome of the moſt important queſtions in theology, it is ſhown that Chriſtianity is a regular ſyſtem; that purity of doctrine cannot be maintained without maintaining the government and diſcipline of the church; and that, in this country, the church and ſtate are ſo cloſely united, that the one cannot be overturned without involving the other in its ruins.

We ſhall merely ſubjoin to theſe reflections an excellent paſſage from Cowper, cited by Mr. Daubeny in his ſeventh letter, and certainly well deſerving of notice from all eager diſputants.

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" Hence jarring Sectaries may learn,
" Their real intereſt to diſcern;
" That brother ſhould not war with brother,
" And worry and devour each other."
Shunning diviſion here below,
That each in charity may grow;
'Till, join'd by Chriſtian fellowſhip and love,
The Church on earth ſhall meet the Church above." P. 421.

ART. VIII. *La Perouſe's Voyage.*

(Concluded from our laſt, p. 123.)

WE left our gallant, but unfortunate navigators, at Macao: the remainder of the Voyage which we have to deſcribe, is ſtill more intereſting than the former part. Leaving Macao in February, 1787, la Perouſe, purſuing the ordinary track, proceeded to Manilla; and the whole of the 15th chapter, or from p. 504 to p. 552, is employed in deſcribing this place, its productions, population, military and civil eſtabliſhments. Departing from Manilla, and paſſing Formoſa, the navigators proceeded to explore the Japaneſe Seas, running along the coaſt of Corea. The firſt volume of the quarto edition, from which our extracts are taken, and to which we in general refer the reader, concludes with ſome intereſting remarks reſpecting Quelpaert Iſland, Corea, and the particulars of the diſcovery of Dagelet Iſland, ſo called from the perſon who firſt ſaw it*. The ſecond volume commences with a circumſtantial account of the voyager's route towards the N. W. parts of Japan, from whence, returning to the coaſt of Tartary, they made the land in 42° of north latitude, and came to anchor in the Bay de Ternai. This part of Aſia had certainly not been viſited by any former navigator; and at this place an error, which has been perpetuated by former geographers, is detected. Almoſt all geographers have ſeparated Jeſſo, an iſland to the north of Japan, from Tartary, by a ſtrait, which is called in all the maps the Strait of Teſſoy. No ſuch ſtrait exiſts.

Proceeding along the coaſt of Tartary northerly, la Perouſe advanced, to what he named the Bay de Suffren. Still continuing his route to the north, the French navigator perceived that he was ſailing in a channel; he directed his courſe to the iſland of Sagaleen, and came to an anchor in the Bay de Langle.

The cuſtoms and manners of the people whom he here found, are ſufficiently curious to juſtify an extract.

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* This is in chap. xvi, the 1ſt of vol. ii, in Stockdale's 8vo. edition.

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"The remainder of the day we employed in viſiting the country and its inhabitants. Since our departure from France, we had met with none who ſo ſtrongly excited our curioſity and admiration. We knew that the moſt populous nations, and perhaps the moſt anciently civiliſed, inhabited the neighbouring countries; but it did not appear that they had ever conquered theſe iſlands, which had nothing to tempt their cupidity: and it was by no means conſonant to our ideas, to find among a people of hunters and fiſhermen, who cultivate no vegetable production, and have neither flocks nor herds, manners in general more ſtaid and gentle, and perhaps a more comprehenſive underſtanding, than in any nation of Europe. It is true, the knowledge of the well-informed claſs of Europeans is in all points far ſuperior to that of the one and twenty iſlanders with whom we converſed in De Langle Bay; but knowledge is much more generally diffuſed among theſe people than among the ordinary claſſes in Europe; and all appear to have received the ſame education. They diſplayed none of the ſtupid aſtoniſhment of the Indians of Port des Francais; on the contrary, our arts and manufactures attracted their attention: they turned them every way, they talked about them, and endeavoured to diſcover by what means they had been fabricated. They are acquainted with the uſe of the ſhuttle, and I brought away with me a loom with which they make cloths, exactly ſimilar to ours, except that the thread is obtained from the bark of a willow very common in their iſland, and which appears to differ very little from that of France. Though they do not cultivate the ground, they very judiciouſly avail themſelves of its ſpontaneous productions. In their huts we found ſeveral roots of a kind of lily, which our botaniſts knew to be the yellow lily, or *ſaranna* of Kamtſchatka. Theſe they dry for their winter proviſions. There was alſo a great deal of garlic and angelica, both which plants are found on the ſkirts of the woods.

"The ſhortneſs of our ſtay did not permit us to learn whether theſe iſlanders have any form of government; ſo that on this head we could only hazard conjectures. There can be no doubt, however, that they have much reſpect for the aged, and that their manners are very gentle; and certainly if they were ſhepherds, and had numerous flocks, I could form no other idea of the manners and cuſtoms of the Patriarchs. They are in general well made, of robuſt conſtitutions, in countenance far from diſagreeable, and remarkably hairy. Their ſtature is ſhort. I did not obſerve one of five feet five inches, and ſeveral were under five feet. They allowed our painters to take drawings of them; but they conſtantly refuſed to comply with the wiſh of Mr. Rollen, our ſurgeon, who was deſirous of meaſuring the different dimenſions of their bodies. Perhaps they thought it was ſome magical operation; for we learn from travellers, that the idea of magic is very general in China and Tartary; and that ſeveral miſſionaries have been dragged before the tribunals there, accuſed of being magicians, for having laid their hands upon children when they baptiſed them. This refuſal, and their perſiſting to conceal their women from us, are the only things with which we had reaſon to be diſſatisfied. We can aſſert, that the inhabitants of this iſland form a well regulated ſociety, but

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are ſo poor, that it will be long before they will have any thing to fear from the ambition of conquerors, or the cupidity of merchants. A little oil and dried fiſh are but trifling objects of trade. We obtained in barter only two Marten's ſkins. We ſaw ſome bear and ſeal-ſkins, cut up and formed into garments, but in very ſmall number. The furs of this iſland therefore would be of but little importance in a commercial view.

"We found on the beach rounded pieces of foſſile coal, but not a ſingle ſtone containing gold, iron, or copper. I am much inclined to believe that their mountains contain no mines. All the ſilver trinkets of theſe twenty-one iſlanders together did not weigh two ounces; and a medal, with a chain of ſilver, which I hung round the neck of an old man who ſeemed to be the chief of the company, appeared to them of inеſtimable value. Each of theſe people wore on the thumb a large ring reſembling a *gimblette**, and made of ivory, horn, or lead; they let their nails grow like the Chineſe, and practiſe the ſame kind of ſalutation, which it is unneceſſary to ſay conſiſts in falling on the knees, and proſtrating themſelves on the ground. Their manner of ſitting on their mats too is the ſame, and, like them, they eat with little ſticks. If, however, they have a common origin with the Tartars and Chineſe, their ſeparation from theſe people muſt be very ancient, for they reſemble them in nothing in their exterior appearance, and little in moral habit. The Chineſe we had on board could not comprehend a ſingle word of the language of theſe iſlanders, though they perfectly underſtood that of two Mant-chou Tartars, who had come from the continent to the iſland about fifteen or twenty days before, perhaps to buy fiſh.

"We did not meet with theſe till the afternoon. They carried on a converſation orally with one of our Chineſe, who was well acquainted with the Tartarian tongue, and gave him an exact account of the geography of the country, though not under the ſame names, becauſe probably each language has its own. The garments of theſe Tartars were of grey nankeen, like thoſe of coolies or porters of Macao. Their huts were made of bark, and terminated in a point; and they wore the tuft of hair, or *peniſec*, in the Chineſe faſhion. Both their manners and countenances were much leſs agreeable than thoſe of the inhabitants of the iſland. They ſaid they lived eight days journey up the river Sagaleen. All the reports, added to what we had ſeen on the coaſt of Tartary, along which our ſhips had ſailed ſo near, induced us to think that the borders of the ſea, in this part of Aſia, are ſcarcely all inhabited from the parallel or boundaries of Corea to the river Sagaleen; that mountains, perhaps inacceſſible, ſeparate this maritime country from the reſt of Tartary, and that the intercourſe with it was carried on by ſea, and by ſailing up the rivers, though we had ſeen none of any extent.

"The huts of theſe iſlanders are judiciouſly conſtructed; every precaution is employed in them to keep out the cold. They are of wood, coated with birch bark, and the roof is formed of rafters, and

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"* A ſort of hard and dry paſtry in the form of a ring."

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covered with ſtraw, dried and arranged like the thatch of our cottages. The door is very low, and placed in the gable end. The hearth is in the centre, under a hole in the roof, which gives exit to the ſmoke. Round the inſide of the houſe are planks or benches, raiſed about eight or ten inches from the floor, which is covered with mats. The hut I have juſt deſcribed was ſituated in the midſt of a thicket of roſe-trees; a hundred paces from the ſea-ſide theſe ſhrubs were in flower, and emitted a delightful odour; but it could not compenſate for the ſtench of the fiſh and the oil, which was too powerful to have been overcome by all the perfumes of Arabia. We wiſhed to know whether the pleaſures of ſmell, like thoſe of taſte, depended on habit: I gave one of the old men, of whom I have ſpoken, a phial of very ſweet-ſcented water, which he put to his noſe, and for which he teſtified the ſame repugnance as we felt for his oil. They had very good large-leaved tobacco, and the pipe was never out of their mouths. This they very clearly intimated came from the iſland to the ſouth, no doubt Japan; but their tobacco, I thought I underſtood they procured from Tartary. Our example could not induce them to take ſnuff, and indeed it would have been rendering them no kindneſs to give them a new want. It was not without ſurpriſe that I heard in their language, a vocabulary of which will be given at the end of Chapter XXI, the word *ſhip* for a veſſel, and *two, tree*, for the numbers two and three. Do not theſe Engliſh expreſſions prove, that the ſimilarity of a few words in different languages, are not ſufficient to indicate a common origin?" P. 27.

Running along the coaſt of Sagaleen, the French commander found the channel between the iſland and the continent obſtructed by banks; he, in conſequence, croſſed over to the coaſt of Tartary, and anchored in the Bay de Caſtries. The whole of the nineteenth chapter is very intereſting; it agreeably deſcribes a Tartarian village, the manners, &c. of its inhabitants, and the productions of the country. Among the cuſtoms, the moſt remarkable appears to be their extraordinary veneration for the tombs of their anceſtors. The following is a brief account of their perſonal appearance.

"The filthineſs and ſtench of theſe people is diſguſting, and perhaps there does not exiſt a race of human beings of a more feeble frame, or who are farther from thoſe forms to which we affix the idea of beauty; their mean height is below four feet ten, their bodies are lank, their voice is feeble and ſhrill, like thoſe of children; their cheek-bones prominent, their eyes ſmall, bleared, and opening diagonally; their mouths large, their noſes flat, their chins ſhort and nearly beardleſs; and their ſkins are of an olive hue, varniſhed with oil and ſmoke. They let their hair grow, and braid it nearly as we do; that of the women falls looſe on their ſhoulders. The portrait I have drawn, is as applicable to the women as to the men; from whom it would be difficult to diſtinguiſh them, if a ſlight difference in dreſs, and a boſom unconfined by any girdle, did not announce their ſex. They are not ſubjected however to any exceſſive toil, as among the

American Indians, which might have injured the elegance of their features, if nature had beſtowed on them this advantage; all their labours are confined to the cutting out and making their dreſſes, placing the fiſh to dry, and taking care of their children, whom they ſuckle to the age of three or four. I was aſtoniſhed to ſee one of this age, who, after having bent a little bow, ſhot an arrow with tolerable ſkill, and beating a dog with a ſtick, ran to his mother's breaſt, and there took the place of an infant five or ſix months old, who had fallen aſleep on her lap.

"The females appear to enjoy a conſiderable degree of eſteem among them. The men never concluded a bargain with us without the conſent of their wives. The ſilver ear-rings, and the copper trinkets with which they ornament their garments, are reſerved excluſively for the women and girls. The men and boys are clothed in a ſhirt of nankeen, dog's-ſkin, or fiſh-ſkin, cut like a waggoner's frock; if it reach below the knee, they wear no drawers, if it do not, they wear drawers, like thoſe of the Chineſe, reaching to the calf of the leg. They have all ſeal-ſkin boots, but theſe they keep for the winter; and at all times, and at all ages, even while at the breaſt, they wear a leathern girdle, to which are hung a ſheath-knife, a tinder-box, a little pouch for tobacco, and a pipe.

"The dreſs of the women is ſomewhat different; they are wrapped in a large robe of nankeen, or of ſalmon-ſkin, which they have the art of tanning perfectly, and rendering extremely ſupple; this dreſs reaches to the ankle, and is ſometimes bordered with a fringe of little copper ornaments, which make a tinkling noiſe like hawk's bells. The ſalmon, from the ſkins of which they make their dreſſes, are not caught in ſummer, and weigh thirty or forty pounds. Thoſe which we procured in the month of July, weighed three or four pounds only; but their abundance, and the delicacy of their flavour, were a compenſation for this. We thought we had never taſted better." P. 46.

In the twentieth chapter, an important diſcovery is related; namely, that of the ſtrait which ſeparates Jeſſo from Oku-Jeſſo, which hitherto has been conſidered as one undivided iſland, known by the general appellation of Sagaleen. This ſtrait is now properly named, after its diſcoverer, the Strait of Perouſe; and a correct map of this part of the world is now for the firſt time given. The manners of the inhabitants of a Sagaleen village are here alſo deſcribed; and a compariſon is made greatly in favour of thoſe on the Tartarian coaſt. Paſſing through the ſtrait which now bears his name, la Perouſe ſteered for Kamſchatka, where he arrived in September, 1787.

Chapter the thirteenth reſumes the ſubjects before diſcuſſed, and contains many curious particulars relative to the eaſtern coaſt of Tartary, introduces doubts of the pearl fiſhery ſpoken of by the Jeſuits, and concludes by aſſerting the impoſſibility of carrying on any kind of commerce with the inhabitants, on account of the extreme poverty of the country.

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A vocabulary of the language of the natives of Sagaleen Iſland is ſubjoined to this chapter.

The voyagers remained for a conſiderable time at Kamſchatka, where they received the moſt hoſpitable treatment from the governor. The manners of the Kamſchatkans are agreeably related; with the intereſting ſtory of the truly unfortunate Ivaſchkin, whoſe hard fate was ſpoken of by our countrymen. This deſcription of a Kamſchatkan ball is added.

"Before he returned aſhore, he invited us for the next day to a ball, which he intended to give on our account to all the ladies, both Ruſſian and Kamtſchatdale, at St. Peter and St. Paul. If the aſſembly were not numerous, it was at leaſt extraordinary. Thirteen women, dreſſed in ſilks, ten of whom were Kamtſchatdales, with broad faces, little eyes, and flat noſes, ſat round the apartment on benches. Both theſe and the Ruſſians had ſilk handkerchiefs wrapped round their heads, nearly in the ſame manner as thoſe of the mulatto women in our Weſt-India Iſlands: but the drawings of Mr. Duché will give a much better idea of their dreſs, than any deſcription of mine. The ball opened with Ruſſian dances, the airs of which are very pleaſing, and greatly reſemble the *Coſſac*, which was danced at Paris a few years ago. To theſe ſucceeded the Kamtſchatdale dances, which could be compared to nothing but the contorſions of the convulſionaries at the famous tomb at St. Medard. Arms and ſhoulders are the principal requiſites to the dancers of this part of Aſia, who have little need of legs. The Kamtſchatdale ladies excite painful feelings in all the ſpectators, by their convulſive and ſpaſmodic movements; and ſtill more, by the cry of pain which is drawn from the pit of their ſtomachs, and is the only muſic theſe dancers have to regulate their movements. Their fatigue is ſo great during this exerciſe, that the perſpiration runs from them in drops, and they lie ſtretched on the ground, without ſtrength to riſe. The copious effluvia that exhale from their bodies, perfume the apartment with an odour of fiſh and oil, to which the noſe of an European is not ſufficiently accuſtomed to enjoy its fragrance. As the dances of all nations have been imitative, and, in ſome reſpect, are nothing but pantomimes, I inquired what was intended to be repreſented by two of theſe ladies, who had juſt gone through ſuch violent exerciſe; and was informed, that they had been acting a bear hunt. The lady who rolled on the ground was the repreſentative of the bear; and the other who wheeled round her, of the huntſman. But if bears could ſpeak, and were ſpectators of ſuch a pantomime, they would complain, with reaſon, at being ſo unjuſtly imitated.

"This dance, almoſt as tireſome to the ſpectators as to the performers, was ſcarcely finiſhed, when a ſhout of joy announced the arrival of a courier from Okhotſk. He had in charge a large mail, filled with packets for us. The ball was interrupted, and the ladies were diſmiſſed, with a glaſs of brandy each, a refreſhment worthy of ſuch Terpſichores. Mr. Kaſloff, ſeeing our impatience for news of whatever concerned us in Europe, urgently entreated us not to defer the pleaſure. He introduced us into his apartment, and then withdrew, that

that he might be no reſtraint on the overflow of the various ſentiments with which we might be affected, according to the different intelligence we might receive from our families or friends. The contents of all our letters were of the pleaſing kind, but of mine particularly, as, by a favour to which I dared not to aſpire, I had been promoted to the rank of Commodore. The compliments every one was eager to pay me, ſoon reached Mr. Kaſloff, who would celebrate the event, by a diſcharge of all the cannons in the place. I ſhall remember, with the livelieſt emotion as long as I live, the marks of friendſhip and regard he paid me on this occaſion. Indeed I did not paſs a moment with the governor, that was not diſtinguiſhed by ſome feature of kindneſs or attention: and it is uſeleſs to ſay, that from the time of his arrival, all the people of the country were hunting, ſhooting, or fiſhing for us, ſo that we were unable to conſume all the proviſion with which we were furniſhed. To this were added preſents of every kind, for Mr. de Langle and me; and we were forced to accept a Kamtſchatdale ſledge for the King's collection of curioſities, two golden eagles for the menagerie, and ſeveral ſables.

"In return, we offered him that we could ſuppoſe might be pleaſing or uſeful to him; but we were rich only in articles of barter, for ſavages, and had nothing worthy his acceptance. We requeſted him to accept the account of Cook's third voyage, which appeared to give him great pleaſure. He had in his ſuite almoſt all thoſe perſons, whom the editor has introduced upon the ſtage; Mr. Schmaleff, the worthy vicar of Paratounka, and the unfortunate Ivaſchkin. He tranſlated to them every paſſage in which they were concerned, and obſerved on each, that it contained nothing but the ſtricteſt truth. The ſerjeant alone, who at that time had the command at the port of St. Peter and St. Paul, was dead: the reſt enjoyed perfect health, and ſtill reſided in the country, except Major Behm, who had returned to Peterſbourg, and part who lived at Tokoutſk. I expreſſed my ſurpriſe to Mr. Kaſloff, on finding the aged Ivaſchkin at Kamtſchatka, as the Engliſh voyagers related, that he at length obtained permiſſion to go and reſide at Okhotſk. We could not avoid feeling ourſelves ſtrongly intereſted for this unfortunate man, on being informed, that his ſole fault conſiſted in a few indiſcreet expreſſions reſpecting the Empreſs Elizabeth, as he quitted a drinking party overcome with wine, when he was under twenty years of age. For this he was degraded from his rank, and baniſhed to the farther end of Kamtſchatka, after receiving the puniſhment of the Knout, and having his noſtrils ſlit. He was at the time an officer in the guards, of a family of diſtinction in Ruſſia, and of a pleaſing figure, which neither age nor misfortune had been able to change. The Empreſs Catharine, who extended her views to the victims of her predeceſſors, had pardoned this man ſome years before; but a reſidence of upwards of fifty years, amid the vaſt foreſts of Kamtſchatka, the bitter remembrance of the ſhameful puniſhment he had undergone, and perhaps a ſecret ſentiment of hatred for an authority, capable of puniſhing with ſuch cruelty a fault for which the circumſtances might have been an excuſe, rendered him inſenſible to this tardy act of juſtice, and he purpoſed to die in Siberia. We requeſted his acceptance of ſome tobacco, powder and ſhot, cloth, and whatever

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we thought might be of uſe to him; he had been educated at Paris, ſtill underſtood a little French, and recollected many words to expreſs his thanks. Mr. Kaſloff he loved as a father: he accompanied him on his journey from affection; and the worthy governor paid him a degree of attention, well calculated to obliterate from his mind the ſenſe of his misfortunes." P. 95.

On leaving Kamſchatka, our adventurers traverſed a ſpace of three hundred leagues, in ſearch of ſome land ſaid to have been diſcovered, in 1620, by the Spaniards; then croſſing the line, for the third time, they made the Navigator's Iſlands; and, paſſing the Iſlands of Danger of Byron, anchored at the iſland of Maouna.

The manners of the people of Maouna are deſcribed in the 24th chapter. The country is repreſented as fertile and beautiful; the inhabitants as rude and ferocious. Of this they had a dreadful example, a part of which we ſhall tranſcribe. M. de Langle, a ſcientific man attached to the expedition, a pupil of Rouſſeau's, and an advocate for the wild and indigeſted notions which diſtinguiſh and diſgrace the ſchool of modern philoſophy, fell a victim to his unfortunate confidence in the generoſity of barbarians.

The particulars are theſe:

"The caſks from the four boats were landed with the utmoſt tranquillity; excellent order was preſerved on the ſhore by the marines, who formed a line, ſo as to leave a free ſpace for the working party. But this calm was of ſhort duration. Several canoes, after having ſold their ladings of proviſion on board our ſhips, had returned aſhore, and all landed in this bay, ſo that it was gradually filled; inſtead of two hundred perſons, including women and children, whom Mr. de Langle found when he arrived at half after one, there were ten or twelve hundred by three o'clock. The number of canoes trading with us in the morning was ſo great, that we ſcarcely noticed its diminution in the afternoon; and I congratulated myſelf for retaining them at the ſhips, hoping that our boats would be the more quiet. In this however I was greatly miſtaken. The ſituation of Mr. de Langle became every moment more embarraſſing: ſeconded by Meſſrs. de Vanjuas, Boutin, Colinet, and Gobcin, he ſucceeded in embarking his water; but the bay was nearly dry, and he could not hope to get his boats afloat before four o'clock; he ſtepped into them, however, with his detachment, and poſted himſelf in the bow, with his muſket, and his marines, forbidding them to fire till he ſhould give orders.

"This he began to be ſenſible he ſhould ſoon be forced to do, ſtones flew about, and the Indians only up to their knees in water, ſurrounded the boats within leſs than two yards; the marines who were in the boats attempted in vain to keep them off. If the fear of commencing hoſtilities, and being accuſed of barbarity, had not checked Mr. de Langle, he would unqueſtionably have ordered a general diſcharge of his ſwivels and muſketry on the Indians, which no doubt would

would have diſperſed the mob; but he flattered himſelf that he could check them without ſhedding blood, and he fell a victim to his humanity. Preſently a ſhower of ſtones, thrown from a very ſhort diſtance, with as much force as if they had come from a ſling, ſtruck almoſt every perſon in the long-boat. Mr. de Langle had only time to diſcharge the two barrels of his piece, before he was knocked down, and unfortunately he fell over the larboard bow of the boat, where upward of two hundred Indians inſtantly maſſacred him with clubs and ſtones. When he was dead they made him faſt by the arm to one of the tholes of the long-boat, no doubt to ſecure his ſpoil. The Bouſſole's long-boat, commanded by Mr. Boutin, was aground within four yards of the Aſtrolabe's, and parallel with her, ſo as to leave a little channel between them, which was unoccupied by the Indians. Through this all the wounded men, who were ſo fortunate as not to fall on the other ſide of the boats, eſcaped, by ſwimming to the barges, which happily remaining afloat, were enabled to ſave forty-nine men out of the ſixty-one.

" Mr. Boutin had imitated all the movements, and followed all the ſteps of Mr. de Langle. His water, his people, his detachment, had been embarked at the ſame time, and placed in the ſame manner, and he occupied the ſame place in the bow of his long-boat. Though he dreaded the conſequence of Mr. de Langle's moderation, he would not allow himſelf to fire, or to give orders to his party to do ſo, till his commanding officer had ſet him the example. It is obvious that every ſhot muſt have killed an Indian at the diſtances of four or five paces, but they had no time to reload. Mr. Boutin was likewiſe knocked down by a ſtone; fortunately, however, he fell between the two boats. In leſs than five minutes, there was not a ſingle man left in either of the boats. Each of thoſe who had ſaved themſelves by ſwimming to the barges had ſeveral wounds, and almoſt all in the head, whilſt thoſe who had the misfortune to fall on the ſide next the Indians, were inſtantly diſpatched with clubs; but the iſlanders were ſo eager for plunder, that they haſtened to ſeize on the long-boats, three or four hundred getting into them, tearing up the thwarts, and ſtripping the inſides to pieces, to ſearch for our ſuppoſed wealth. While thus engaged, they gave themſelves little concern about our barges, which afforded Meſſrs. de Vanjuas and Mouton time to ſave the reſt of the crew, and to ſatisfy themſelves that there were no more left in the hands of the Indians, beſides thoſe who had been maſſacred, and killed in the water by their *patows*.

" The people on board our barges, who had hitherto continued firing on the Iſlanders, and killed ſeveral, now thought of nothing but throwing their caſks overboard, that the boats might be able to hold all the perſons that remained. Beſides, they had nearly expended their ammunition, and it was not very eaſy for them to make good their retreat with ſo many men dangerouſly wounded, who, ſtretched on the thwarts, impeded the working of the oars. Forty-nine perſons, of the two ſhip's crews, were indebted for their ſafety to the prudence of Mr. Vanjuas; the good order he eſtabliſhed, and the punctuality with which it was obſerved by Mr. Mouton, who commanded the Bouſſole's barge. Mr. Boutin, who had five wounds on the head, and one in the ſtomach, was

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ſaved from ſinking by the cockſwain of our long-boat, who was himſelf wounded; Mr. Colinet was found lying ſenſeleſs on the grapnel-rope of the barge, with one arm fractured, a finger broken, and two wounds in the head; Mr. Lavaux, ſurgeon of the Aſtrolabe, was wounded ſo ſeverely as to require trepanning, yet he had ſwum to the boats, as well as Mr. de la Martiniere, and father Receveur, who had received a violent contuſion in the eye. Meſſrs. de Lamanon, and de Langle, were maſſacred with unexampled barbarity, as were Talin, the maſter at arms of the Bouſſole, and nine other perſons of the two crews. The ferocious Indians, after having killed them, ſought to ſatiate their rage on their dead bodies, and continued to beat them with clubs. Mr. Gobien, who commanded the Aſtrolabe's long-boat under Mr. de Langle, did not quit her till he found himſelf alone; after having expended all his ammunition, he leaped into the water, in the little channel between the two boats, and eſcaped to one of them, notwithſtanding his wounds. The barge of the Aſtrolabe was ſo deeply laden, that ſhe grounded. This induced the Iſlanders to endeavour to aſſail the wounded men in their retreat; and they ran in great numbers towards the receſs at the entrance, within ten feet of which the boats muſt neceſſarily paſs. On this infuriate crowd, the little ammunition they had left was exhauſted; and at length the boats eſcaped from this den, more fearful from its treacherous ſituation, and the cruelty of its inhabitants, than the lair of a lion or a tiger." P. 135.

The remainder of the Voyage from this iſland to Botany Bay, though very entertaining, does not contain matters of ſufficient noveity to juſtify our detaining the reader any farther. On leaving Botany Bay, the voyagers were heard of no more; but their memory will ever be regretted and revered, whether we conſider the extent and uſefulneſs of their diſcoveries, their gentle and generous demeanour among the unciviliz'd hordes whom they viſited, their intrepidity, their ſkill, or their laſt fatal and melancholy cataſtrophe.

The remainder of the volume is occupied by miſcellaneous papers, by different individuals who accompanied the Voyage; all of which, and in particular the Tables of the Route of the Bouſſole, are curious and important.

With reſpect to the merit of the tranſlations, that from which our extracts are taken ſeems entitled to the greateſt praiſe and conſideration. The tranſlation, in three volumes octavo, ſold by Johnſon, is a very convenient and reſpectable publication. Mr. Stockdale's edition bears marks of haſte, which muſt ever be the caſe when literary works are hurried to the market, like common goods, for the benefit of an early ſale.

ART.

ART. IX. *Grecian Proſpects: a Poem, in Two Cantos. By Mr. Polwhele.* Crown 8vo. 61 pp. 2s. 6d. Cadell and Davies. 1799.

THE character which Mr. Polwhele has obtained by his various writings, is too well known to the public to require any account of it from us. As a divine, as a hiſtorian, and as a poet, he has repeatedly obtained applauſe. Any compariſon of him with himſelf, in theſe three relations, may ſeem perhaps invidious; yet we cannot but expreſs our ſentiments in ſaying, that we think he is moſt ſucceſsful as a poet. Poetry ſeems moſt congenial to the tone and temper of his ſpirits; from the vivacity of his language, the vividneſs of his ideas, and the luxuriancy of his imagination. We therefore are generally pleaſed to meet him with the Muſes in his train; and we are particularly glad to do ſo on the preſent occaſion, where Hiſtory unites with the Muſes, and Patriotiſm combines with Imagination, to throw a more ſteady and affecting ſplendour over his compoſition.

A bard from Wales, very converſant with *claſſic lore*, is introduced in the iſle of Leſbos as lamenting the ruins of art in Greece, the total degeneracy of its inhabitants, and even a partial degradation of its ſoil; yet ſtill traces the aſpect of the ancient Greeks in the forms of the preſent, but is interrupted by an aſſaſſination immediately under his eye, and feels what he has juſt thought to be too true. Then the guardian angel of Greece ariſes, to ſolve this "dignus vindice nodus;" corrects his notions concerning the degeneracy of the Greeks; and foretels their future eminence in arts and arms, under the protection of the Britiſh fleet from the Nile. This is the outline of the piece; and it is filled up with figures, at once pleaſing in their attitudes, bold in their forms, and animated in their looks. We can ſelect only two or three of theſe, with a part of the notes which accompany them.

"Majeſtic Athens! who thy ruins pil'd
In awful heaps ſurveys, nor drops a tear?
Who dares approach, by fancy unbeguil'd,
That ſpace, where genius wont its ſeat to rear*,
And dart thro' horrent crowds the illuſive fear,
As torches trembled, or as daggers bled,
And ſounds not human met the ſhuddering ear?

"* The theatre of Bacchus, of white marble, now in ruins."

Who

Who thro' the pictur'd porch unheeding tread*,
Nor conjure up in ſighs the philoſophic dead† ?

Fall'n city ! hear'ſt thou, as of midnight hoſts,
The voices of the dead in every gale ?
Fall'n city ! ſeeſt thou not the ſullen ghoſts,
That o'er the deſert ſtreets in ſilence ſail ?
Start not thy people from the warrior's mail ?
The patriot's crown, the ſage's ſweeping train ?
Doſt thou not ſee thine orator, yet pale
With indignation, launch the lightenings ? Vain
Is that terrific arm that ſhakes all Greece again ?" P. 12.

The images here, eſpecially that of the ghoſts of the mighty dead, are in the true ſpirit of poetic enthuſiaſm. But we proceed to an extract very different in its nature, yet ſtriking alſo in its manner.

" Not but the ſemblance of the Grecian mien‡,
The Grecian face arreſts the poet's eye,
Whilſt o'er the buſy ſtrand, the ſilent green,
Apollo's form ſtill glides, unconſcious, by :
Not but a Homer's head we oft deſcry,
In many an aged peaſant ſilver grey :
Yet where, alas ! that ſpirit mantling high,
That genius flaſhing an immortal ray,
That independent ſoul which ſpurns deſpotic ſway ?" P. 26.

Yet the proſpect brightens upon the bard.

" * The Portico, commonly ſuppoſed to be the remains of a temple of Jupiter Olympias, is the celebrated Portico called the Poikile; according to Stuart. See Antiq. vol. i, c. 5.

" † In the Menexenus of Plato, a funeral oration in praiſe of thoſe brave Athenians who had fallen in aſſerting the cauſe of their country, the deceaſed are called up to addreſs the living, fathers ſlain in battle to exhort their living children, and children ſlain in battle to conſole their living fathers.

" ‡ The old men are perpetually reminding us of thoſe fine attitudes and heads, which were ſo happily ſtudied in the Italian ſchools of painting for ſcriptural ſubjects. The contour of Grecian ſtatues, and the profiles on their medals, are ſtill to be ſeen in the faces of their degenerate ſucceſſors : and there is ſometimes, even yet, a marked reſemblance between thoſe of heroes which have been tranſmitted to us, and the peaſant or the mariner." Dallaway's Conſtantinople, p. 6. " In general, the people of the iſlands have grand and noble features. From different faces you may put together, in walking through a market-place, the heads of Apollo, and the fineſt ancient ſtatues." Eton's Survey, p. 345."

" Though

" Though Greece deplore the long-reſounding ſcourge,
Yet is her untam'd boſom ſtill imbued
With genial virtues; and, as deſpots urge
The ruthleſs work, I mark her muſeful mood;
I ſee her o'er barbarick inſult brood,
And ſnatch from Salamis the inſpiring ray;
Thus the chain'd eagle, tho' he ſeem ſubdued,
Yet, ſome propitious moment, breaks away,
Soars thro' the ſwerving clouds, and drinks the golden day*." P. 35.

This reference to the chained eagle, is at once bold and judicious. The propitious moment for this effort now arrives,

" See, o'er the gladden'd iſles," the ſpirit cried,
His genuine beams approaching freedom pours!
See *redieut*† in triumphal glory, ride
Yon lordly ſhips along the Ionian ſhores‡!
And hark, thro' Greece the Britiſh thunder roars!
From Cephalenia flies the robber-train§;
And, as the ſoul of Grecian battle ſoars,
There Corfu tramples on her tyrants ſlain,
Here ſhouting Chios hails the miſtreſs of the main." P. 43.

A Poſtſcript is ſubjoined to the whole, which originally formed a third canto to the Poem; but is now detached from it, judiciouſly in our opinion, from a ſuſpicion, in the author, " of its being defective in the unities," and from a feeling in ourſelves of the inferiority of a *ſingle tale* to the *general deſcrip-*

" * The modern Greeks, notwithſtanding all their oppreſſion, retain great energy of character; they bear with impatience the Turkiſh yoke; and poſſeſs a ſpirit of enterpriſe, which, however, ridiculed by ſome authors, often prompts them to noble atchievements. Their ancient empire is freſh in their memory; it is the ſubject of their popular ſongs; and they ſpeak of it in common converſation, as a recent event. That they poſſeſs a firm and manly courage, notwithſtanding the inſinuations of their calumniators, has been too often teſtified to be in the leaſt doubtful. The inſtances, which they have diſplayed in the Ruſſian ſervice, are truly ſtriking." Eton's Survey, p. 341.

† An affected word for returning.

" ‡ The French attack upon Egypt ſeems very nearly to reſemble the Athenian expedition to Sicily, during the Peloponneſian war.

" § Though Mange [qu. Monge?] has deſcribed the Greek iſlands, as rejoicing under the dominion of the French; and the little children of Sparta and Athens, as ſinging the ſongs of freedom in expectation of their coming; yet it is well-known, that the Greeks of Cephalonia and Corfu, &c. &c. &c. have diſcovered the greateſt averſion to the mock-ſtandard of liberty."

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tions before. On the whole, however, we conſider this Poem as a valuable production, enriched with all that hiſtory and antiquarianiſm, a learned taſte, and a luxuriant fancy, can throw over ſo contracted, yet ſo pleaſing a ſubject.

ART. X. *Modern Infidelity conſidered; with Reſpect to its Influence on Society. A Sermon, preached at the Baptiſt Meeting, Cambridge. By Robert Hall, A. M. Second Edition.* 8vo. 81 pp. 2s. Deighton, Cambridge; Button, London. 1800.

IT cannot now be neceſſary to inform our readers, that we are from conviction zealouſly attached to the Church of England; but we have alſo given ſufficient proofs, that we are never diſpoſed to withhold from members of other Chriſtian Communions that praiſe which their exertions for our common Chriſtianity may deſerve. Our conviction is proportioned to the certainty of doctrines, but our zeal to their importance. We believe the opinions of the Engliſh Church to be thoſe of the Goſpel, and we think her ſyſtem of government and worſhip agreeable to the ſpirit of the primitive ages, and conducive to good order, piety, and virtue. But we are extremely ſolicitous to convince thoſe Chriſtian ſects which diſſent from that Church, that the zeal of her children is not intolerant, nor even uncharitable. Moſt heartily therefore do we agree with the author of this admirable Sermon, in his truly Chriſtian Prayer.

"May it pleaſe God ſo to diſpoſe the minds of Chriſtians of every viſible church and community, that *Ephraim no longer vexing Judah, nor Judah Ephraim*, the only rivalry felt in future may be who ſhall moſt advance the intereſts of our common Chriſtianity, and *the only provocation ſuſtained that of provoking each other to love and good works.*" Pref. p. vi.

Certainly there never has been a time ſince the firſt revelation of the Goſpel, in which the union of all Chriſtians was more neceſſary againſt the enemies of humanity and religion than the preſent, when, as Mr. Hall very juſtly obſerves,

"To obliterate all ſenſe of religion, of moral ſanctions, and a future world, and by theſe means to prepare the way for the total ſubverſion of every inſtitution, both ſocial and religious, which men have hitherto been accuſtomed to revere, is evidently the principal object of modern ſceptics, *the firſt Sophiſts who have avowed an attempt to govern the*

*the world without inculcating the perſuaſion of a ſuperior power**." Preſ. p. iv.

Againſt this infernal conſpiracy to rob mankind of their only ſure guide in life, and of their ſole conſolation in death, Mr. Hall has taken up arms, and in this moſt righteous warfare he has fought with weapons that are both bright and keen; with vigorous reaſon, and with ſplendid eloquence; with that ardent zeal which becomes a Chriſtian, "*contending for the faith once delivered to the Saints.*" The maſters of thoſe Sophiſts who have in our days deluged Europe with blood, and filled the world with the renown of their atrocities, ſurpaſſing all former Infidels in effrontery, and reſolved to be as unparalleled in the extravagance of their ſpeculations, as they confeſſedly are in the enormity of their crimes, made it the leading principle of their new ſyſtem of blaſphemy and murder, that religion *is pernicious to ſociety*; that a belief in the government of the univerſe by infinite goodneſs, is unfriendly to virtue; and an expectation of the future puniſhment of all impenitent guilt, an encouragement to immorality. A deſire to ſet men free from thoſe reſtraints which make them unfit to be the blind inſtruments of atrocious ambition, was doubtleſs the real motive for the propagation of theſe deteſtable and ſelf-refuted paradoxes. Theſe Sophiſts have, in truth, done the moſt ſignal homage to Chriſtianity. They have confeſſed by their conduct, that it was impoſſible to deſtroy all morality and humanity in the human heart without firſt deſtroying religion. They perceived that Chriſtianity guarded the quiet of ſtates, which they conſpired to ſubvert; that it preſcribed the obedience of ſubjects, whom they were to enflame into rebellion; that it inſpired them with an abhorrence for robbery and murder, which are the moſt effectual inſtruments, and the ultimate objects of their policy. They knew that ſuch a ſyſtem as theirs could never be ſucceſsful ſo long as mens' morals were guarded by religion. Againſt religion, therefore, they have proclaimed eternal war.

Againſt their monſtrous poſition, that religion is pernicious, the Sermon before us is directly aimed. The author obſerves, very juſtly, that the truths of natural religion have been ſo completely demonſtrated upon philoſophical principles, and the evidences of Revelation ſo fully laid open, that it is not eaſy to add to what has been ſaid on theſe important ſubjects, though it be uſeful to repeat it, and to inculcate it under various forms. He therefore confines himſelf to the practical influ-

* What the author ſays, in p. 5, about literary men, is clearly confined to thoſe who live by the uſe or *abuſe* of the pen.

ence

ence of irreligion; which indeed may be read in ſuch legible characters, in the hiſtory of the French Revolution, that it ſcarcely requires any other illuſtration than an appeal to the progreſs and reſult of that profligate and terrible experiment. Mr. Hall gives a clear and conciſe expoſition of the arguments which demonſtrate the exiſtence of the infinitely perfect Creator and Governor of the univerſe, which he concludes by obſerving:

"Such are the proofs of the exiſtence of that great and glorious being whom we denominate God, and it is not preſumption to ſay, it is impoſſible to find another truth in the whole compaſs of morals which, according to the juſteſt laws of reaſoning, admits of ſuch ſtrict and rigorous demonſtration." P. 9.

He proceeds to ſhow, that every ſcheme of morality, confined within the boundaries of the preſent life, muſt neceſſarily be imperfect, becauſe many occaſions occur in which, according to ſuch ſchemes, our duty muſt be at variance with our intereſt; a difficulty, from which no merely human morality can ever extricate its followers. He then diſplays the effect of impiety on the temper and character. This part of the Sermon peculiarly abounds with ingenious, ſolid, and moſt valuable obſervations. The author evinces a deep inſight into the intricacies of the human conſtitution; and he traverſes, with a firm ſtep, ſeveral paths of reflection untrodden by former ſpeculators. After having proved that Atheiſm deſtroys all *moral taſte*, by baniſhing the only true model of perfection from the univerſe; and, by ſtripping virtue of her dignity, deſtroys the principles which alone can animate men in arduous and perilous acts of duty, he goes on to prove that modern infidelity is the nurſing mother of the three greateſt vices that vex the world; overweening vanity, relentleſs ferocity, and unbridled ſenſuality.

His arguments on the ſubject of vanity appear to us to be of ſingular importance. They may indeed be conſidered as a luminous commentary on the admirable obſervations of Mr. Burke, in his character of Rouſſeau. Mr. Burke had there obſerved, that vanity, which in its ordinary ſtate is only a ridiculous frailty, when it is expanded to a great ſize, and when it acts on a large theatre, becomes one of the moſt monſtrous of all vices, and the fruitful parent of all others. "Chriſtian humility," ſaid that great philoſopher, "is the low but deep and firm foundation of all real virtue." Theſe truths are ably unfolded by Mr. Hall. After explaining, very juſtly and clearly, how diſappointed vanity degenerates into envy, and even miſanthropy,

ſanthrópy. He thus contraſts the feelings of the good and of the vain man.

" The truly good man is jealous over himſelf, leſt the notoriety of his beſt actions, by blending itſelf with their motive, ſhould diminiſh their value; the vain man performs the ſame actions, for the ſake of that notoriety. The good man quietly diſcharges his duty, and ſhuns oſtentation; the vain man conſiders every good deed loſt that is not publicly diſplayed. The one is intent upon realities, the other upon ſemblances: the one aims to *be* virtuous, the other to *appear* ſo." P. 29.

The obſervation which immediately follows, on the effect of vanity upon the ſpeculative powers, is ſo frequently exemplified, in this age of pretended diſcovery, and daring paradox, that nothing can be more uſeful than the juſt reprehenſion it conveys.

" Nor is a mind inflated with vanity more diſqualified for right action than juſt ſpeculation; or better diſpoſed to the purſuit of truth than the practice of virtue. To ſuch a mind, *the ſimplicity of truth is diſguſting*. Careleſs of the improvement of mankind, and intent only upon aſtoniſhing them with the appearance of novelty, the glare of paradox will be preferred to the light of truth; opinions will be embraced, not becauſe they are juſt, but becauſe they are new: the more flagitious, the more ſubverſive of morals, the more alarming to the wiſe and good, the more welcome to men who eſtimate their literary powers by the miſchief thus produced, and who conſider the degree of anxiety and terror they impreſs as the meaſure of their renown. Truth is ſimple and uniform, while error may be infinitely varied; and as it is one thing to ſtart paradoxes, and another to make diſcoveries, we need the leſs wonder at the prodigious increaſe of modern philoſophers." P. 30.

The application of the author's reaſonings on this ſubject, to the follies and crimes of the French revolution, is peculiarly admirable. " The ſhort-lived forms of power and office glided with ſuch rapidity through ſucceſſive ranks of degradation," as to ſpread vanity more widely than ever it was diffuſed before. " Political power, the moſt ſeducing object of ambition, never before circulated through ſo many hands." The diſplay of vanity exhibited all the mummeries and the diſappointment of vanity, produced all the crimes of that monſtrous tragi-comedy.

The manner in which Mr. Hall proves that infidelity is naturally productive of *ferocity* is, in our opinion, no leſs ſatisfactory than it is ingenious. Stripping human nature of that dignity which is beſtowed on it by the belief that we are deſtined for immortality, it tends to make human life too mean and worthleſs an object to be regarded with reverence.

" Having

"Having taught its diſciples to conſider mankind as little better than a neſt of inſects, they will be prepared in the fierce conflicts of party to trample upon them without pity, and to extinguiſh them without remorſe." P. 41.

He ſupports his arguments by the teſtimony of ancient and modern hiſtory, but chiefly by the experience of the French Revolution; on which he very forcibly remarks,

"that the reign of Atheiſm was avowedly the reign of terror; that in the height of their career, in the higheſt climax of their horrors, they ſhut up the temples of God, aboliſhed his worſhip, and proclaimed death to be an eternal ſleep; as if by pointing to the ſilence of the ſepulchre, and the ſleep of the tomb, theſe ferocious barbarians meant to apologize for leaving neither ſleep, quiet, nor repoſe to the living." P. 43.

"Settle it therefore in your minds," ſays this able teacher, "as a maxim never to be effaced or forgotten, that ATHEISM *is an* INHUMAN, BLOODY, FEROCIOUS SYSTEM, equally hoſtile to every uſeful reſtraint, and to every virtuous affection; that leaving nothing above us to excite awe, or around us to awaken tenderneſs, it wages war with heaven and with earth; its firſt object is to dethrone God, its next to deſtroy man!" P. 44.

The obſervations which follow, on the tendency of infidelity to degrade the intercourſe of the ſexes into a brutiſh ſenſuality, are very worthy of the moſt ſerious attention of thoſe, who conſider the multiplied connections of that intercourſe with every part of morality. The author concludes with obſervations, which are of ſingular importance. "Efforts are now, for the firſt time, made to diffuſe the principles of infidelity among the common people." Infidels formerly addreſſed themſelves to the more poliſhed claſſes of ſociety. The reaſon of this difference is well ſtated.

"While infidelity was rare and confined to a few, it was employed as the inſtrument of literary vanity; its wide diffuſion having diſqualified it for anſwering that purpoſe, it is now adopted *as the organ of political convulſion.*" P. 64.

The princes and magiſtrates who keep this truth conſtantly in view, will have a ſimple and eaſily applicable principle by which they may govern their conduct. This Sermon cloſes with ſome remarks on the great prevalence of infidelity, which, as Mr. Hall obſerves, inſtead of ſhaking our faith in the Scriptures, ought to confirm it, as that apoſtacy is predicted in the Scriptures. The characters of that great apoſtacy, which is foretold by the inſpired writers, are indeed ſo ſtrikingly applicable to the modern propagators of impiety, that if they were

ſeriouſly examined, they might produce an impreſſion on the moſt incredulous. They are, as Mr. Hall abridges them, from the ſecond and third chapters of the ſecond Epiſtle of St. Peter, "prophaneſs, *preſumption*, lewdneſs, *impatience of ſubordination, reſtleſs appetite for change, vain pretenſions to freedom, and to emancipate the world!* while they themſelves are the ſlaves of luſt." P. 66. Some remarks on this ſubject follow, which, for their ſingular excellence and energy, notwithſtanding the length of this article, we cannot forbear extracting.

"It is impoſſible that a ſyſtem, which by vilifying every virtue, and embracing the patronage of almoſt every vice and crime, wages war with all the order and civilization of the world, which, equal to the eſtabliſhment of nothing, is armed only with the energies of deſtruction, can long retain an aſcendancy. It is in no ſhape formed for perpetuity—*Sudden in its riſe, and impetuous in its progreſs, it reſembles a mountain torrent which is loud, filthy, and deſolating, but exciting a general alarm, and being fed by no perennial ſpring, is ſoon drained off, and diſappears.* Religion being primarily intended to make men *wiſe unto ſalvation*, the ſupport it miniſters to ſocial order, the ſtability it confers on government and law, is a ſubordinate ſpecies of advantage which we ſhould have continued to enjoy, without reflecting on its cauſe, but for the developement of deiſtical principles, and the experiment that has been made of their effects in a neighbouring country. It had been the conſtant boaſt of infidels, that their ſyſtem, more liberal and generous than Chriſtianity, was ſo much better adapted to guide and enlighten the world, that it needed but to be tried, to produce an immenſe acceſſion to human happineſs; and Chriſtian nations, careleſs and ſupine, retaining little of religion but the profeſſion, and diſguſted with its reſtraints, lent a favourable ear to theſe pretenſions. GOD PERMITTED THE EXPERIMENT TO BE MADE. In one country, and that in the centre of Chriſtendom, *the light of revelation was ſuffered to undergo a total eclipſe, while Atheiſm performing on a darkened theatre its ſtrange and fearful tragedy*, confounded the firſt elements of ſociety, blended every age, rank, and ſex, in indiſcriminate proſcription and maſſacre, and convulſed all Europe to its centre; that the imperiſhable memorial of theſe events may teach the laſt generations of mankind to conſider religion as the pillar of ſociety, the ſafeguard of nations, the parent of ſocial order, which alone has power to curb the paſſions, and to ſecure to every one his right." P. 67.

In addition to the important ſpecimens already given, we ſhall now quote only the following moſt animated and eloquent paſſage.

"More than all their infatuated eagerneſs, their parricidal zeal to extinguiſh a ſenſe of deity, muſt excite aſtoniſhment and horror. Is the idea of an Almighty and perfect ruler, unfriendly to any paſſion that is conſiſtent with innocence, or an obſtruction to any deſign, which it is not ſhameful to avow? Eternal God! on what are thine enemies intent:

intent: what are thoſe enterpriſes of guilt and horror that, for the ſafety of their performers, require to be enveloped in a darkneſs, which the eye of heaven muſt not pierce? Miſerable men! proud of being the offspring of chance; in love with univerſal diſorder; whoſe happineſs is involved in the belief of there being no witneſs to their deſigns, and who are at eaſe, only becauſe they ſuppoſe themſelves inhabitants of a forſaken and fatherleſs world." P. 72.

Various reaſons have induced us to extend this article beyond the limits to which we muſt generally confine our review of ſingle ſermons. The ſingular importance of the ſubject, and the great excellence of the compoſition, are indeed ſufficient to juſtify us. But we are alſo deſirous of proving to Diſſenters, that the prejudices which have ariſen againſt them, did not originate in the intolerance of Churchmen, as they are ſometimes taught to believe, but in the indiſcretions (to uſe no harſher term) of ſome of their own leaders; and that whenever they diſtinguiſh themſelves as champions of religion and morality, the Church of England will not be backward in her applauſes. It gives us great pleaſure to add the name of Mr. Hall to the increaſing liſt of men of genius and virtue, who, having been originally ſeduced by the promiſes of the French Revolution, have long ago been undeceived by experience, and have now the courage and honour, publicly and for ever, to renounce all its peſtilential principles. Of all the promiſes of the French leaders, they have kept none but thoſe by which they held out plunder to indigent ruffians, uſurped power to criminal ambition, and the deſtruction of the worſhip of God to fanatical Atheiſts. It cannot be democracy which now attaches any man to France, for no ſhadow of it exiſts in that country. They who now admire French principles, muſt either have a *taſte* for confiſcation, or uſurped tyranny, or perſecuting Atheiſm: for theſe are the only principles which have ſurvived the ſhock of ſo many revolutions. But they who admire ſuch things in foreign countries, can ſcarcely be ſafe members of their own community. They who have a diſintereſted taſte for confiſcation, would hardly be very ſcrupulous about enriching themſelves by rapine. They who admire French uſurpation, will not be very good ſubjects of their native government. They who are delighted with Atheiſtical perſecutions, will not be ſuppoſed to be men of great piety and humanity. Such men afford the public an eaſy method of eſtimating, not their political opinions, but their moral character.

ART. XI. *Travels in Upper and Lower Egypt; undertaken by Order of the old Government of France; by C. S. Sonnini, Engineer in the French Navy, and Member of ſeveral ſcientific and literary Societies. Illuſtrated with Forty Engravings; conſiſting of Portraits, Views, Plans, a Geographical Chart, Antiquities, Plants, Animals, &c. drawn on the Spot, under the Author's Inſpection. Tranſlated from the French, by Henry Hunter, D. D. In three Volumes.* 8vo. 1068 pp. 1l. 7s. Stockdale. 1799.

EGYPT having been rendered by the French expedition an object of particular attention, and the name of Sonnini having ſome degree of celebrity attached to it, the purveyors of literature in this country were particularly anxious to preſent theſe Travels to the public in an Engliſh garb. In the race thus undertaken, the editor of this tranſlation diſtanced his competitor by ſo many months, that, had we not been prevented by a very unuſual influx of books belonging to the ſame claſs, we ſhould certainly have given an account of this work before the other appeared. It is but juſtice to the diligence employed in producing it, to ſay that the plates are tolerably executed, and that the publication is altogether ſuch as might ſatisfy curioſity. But ſince another tranſlation has appeared, which, from the longer time employed, has derived ſome manifeſt advantages, we ſhall reſerve our more detailed account, and the few ſpecimens we mean to produce, for our critique on that work; contenting ourſelves at preſent, with giving the palm of expedition where it is due.

We cannot, however, quit the ſubject, even for the preſent, without obſerving how little the original work was worthy of the eagerneſs ſhown to naturalize it in our language. It profeſſes to contain Travels in Upper and Lower Egypt, yet more than two thirds of the whole are occupied by the trite deſcription of the Delta, which may be found in ſo many other books. As a philoſopher, Sonnini appears ſometimes contemptible, beyond all example. One of his firſt plates contains a delineation of a foſſil tooth; on which he remarks, "on comparing this tooth with thoſe of known animals, there is a complete conviction that it muſt have belonged to an elephant." Yet it is ſo perfectly unlike to the tooth of that creature, that nothing can be more certain, at the very firſt glance, than that it may be referred to almoſt any large quadruped rather than the elephant. In giving an account of a certain poiſon ſuppoſed to be uſed in Egypt, he falls with blind credulity into the moſt exploded

fables; and attributes to natural productions such qualities, as it has long been certain they do not in the smallest degree possess. His accounts are often offensive to delicacy; and though he sometimes affects to restrain his pen, for fear of giving such cause of complaint, it appears sufficiently evident that he has no proper estimate of propriety in such matters within his own mind. There is little in his work that is really valuable. The account of the Lakes of Natron, in the 27th chapter, is perhaps the most curious; yet it is short and jejune, and might easily have been much better than it is.

Having thus far expressed our general opinion of these Travels, we cannot but trust that our readers will suspend their curiosity for a further acquaintance with them, till we can find a convenient opportunity for noticing the other translation.

Art. XII. *Diatessaron, sive integra historia Domini nostri Jesus Christi, Græce, ex quatuor Evangeliis inter se collatis ipsisque Evangelistarum verbis aptè et ordinatè dispositis conjecta. Subjungitur Evangeliorum Harmonia brevis. Edidit J. White, S. T. P. Ling. Arab. Prof. Versionis Syriacæ Philoxenianæ Nov. Test. Interpres.* 8vo. minor. 5s. Oxonii è Typ. Clarendoniano. Bremner, Strand, London. 1799.

THE manifest importance and advantage of comparing the Evangelical Writers with each other, and obtaining the clear amount of their various narratives, has, from a very early period, suggested the plan of digesting the Gospels into Harmonies, exhibiting completely their parallelisms and differences; or into connected histories, like the present work, blending the four accounts into one, which shall contain the substance of them all. Eusebius, as quoted by Professor White, mentions two produced within the second, and early in the third century*, that of Tatian, and that of Ammonius of Alexandria. Eusebius himself does not appear to have seen the former; for he says that Tatian made a kind of compilation or connection of the Gospels, οὐκ οἶδ' ὅπως, "*I know not how*†."

* Prof. White gives both Tatian and Ammonius to the third century. But authorities in general (and particularly the accurate Cave) place Tatian about the middle of the second century, and Ammonius as early as the first twenty years of the third.

† But he adds, that it was then extant; ὁ καὶ παρά τισιν ἔτι ὢν φέρεται.

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Of the work of Ammonius he ſpeaks with commendation, and ſeeming knowledge; πολλὴν, ὡς εἰκὸς, φιλοπονίαν καὶ σπουδὴν εἰσαγηοχὼς, "applying, as was proper, great labour and attention to the ſubject." Ammonius left us, he ſays, the Goſpel *of the four*, τὸ διὰ τέσσαρων, "placing the ſimilar paſſages of the other Goſpels by the ſide of that of St. Matthew." By this account it appears, that the latter was what we now call a Harmony; that of Tatian was probably a digeſt, and was called τὸ διὰ τέσσαρων alſo, or Μονοτεσσάρον, *Monoteſſaron*. Both works are loſt, as the Profeſſor juſtly obſerves; but attempts have been made to obtrude ſpurious works upon the world for them, in both inſtances. Victor Capuanus, an early writer, gave a Latin Verſion of a harmony, which he paſſed for a tranſlation of Tatian's *Monoteſſaron*; and Ottomarus Luſcinius, in 1523, publiſhed one, which he called that of *Ammonius*, and this has by others been attributed to Tatian.

According to the diſtinction now eſtabliſhed, a *Diateſſaron* may be conſidered as the reſult and ſummary of a Harmony. Profeſſor White has founded the preſent work on the excellent Harmony of Archbiſhop Newcome. A German divine, Erhard Stephan, publiſhed in 1779* a ſimilar book, founded on the Harmony of Bengelius; and, followed by the reſt of the ſacred books in a chronological arrangement. As Dr. W. does not mention, in his Preface, any modern compilation of this nature, it is probable that he had not ſeen the work of Stephan. The German book is neatly printed; but this, which our own country has produced, ſurpaſſes every thing of the ſize in beauty of type and paper. The type, if we are rightly informed, was caſt originally under the direction of the Profeſſor, and for his own uſe; but it now belongs to the Univerſity. The ſections and diviſions correſpond with thoſe of Newcome's Harmony; and the harmonic index at the end connects the whole with peculiar clearneſs. In the part reſpecting the Reſurrection, the Profeſſor follows Weſt and Townſon; in the reſt, he adheres to the model he had choſen.

To expatiate on the uſes of ſuch a publication would be ſuperfluous, we will illuſtrate it by a ſingle inſtance. Gomarus, Cameron, Capellus, Witzius, Wolf, and others, have contended that αὐτόπται καὶ ὑπηρέται τῦ λόγυ, in the Preface of St. Luke, means *Eye-witneſſes and Attendants of* THE LOGOS: which indeed the words almoſt irreſiſtibly imply. Let any

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* At Straſburg. The title is Ευαγγελιον ἁρμονικον διὰ τεσσαρων Harmonia quatuor Evangeliorum Græca, &c. cura Erhardi Stephan. Argentorati. 1799. 12mo.

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one read this Preface in immediate connection with that of St. John, and it is hardly poſſible for him to interpret it otherwiſe.

In the preſent work, the narrative is formed in regular order, from that Evangeliſt always whoſe account is the moſt full. Oſiander, who publiſhed a Latin Harmony in 1545, and dedicated it to Archbiſhop Cranmer, profeſſed ſo to weave together the hiſtories of the Evangeliſts, "ut nullius verbum ullum omiſſum, nihil alienum immiſtum, nullius ordo turbatus, nihil non ſuo loco poſitum;" that "no word of any Evangeliſt was omitted, nothing mixed from any other, the order of no Evangeliſt diſturbed, nor any part removed from its proper place." This ſcrupulous exactneſs may be praiſed, but requires not always to be imitated; and Profeſſor White has certainly produced a book which ought to be thankfully received by all ſtudents in theology, and indeed by all Chriſtians whoſe education will permit them to peruſe it.

ART. XIII. *A Treatiſe on the Police of the Metropolis, containing a Detail of the various Crimes and Miſdemeanors by which public and private Property and Security are at preſent injured and endangered, and ſuggeſting Remedies for their Preſervation. The Sixth Edition, corrected and conſiderably enlarged. By P. Colquhoun, LL.D.* 8vo. 10s. 6d. Mawman, late Dilly. 1800.

THIS publication has been ſo extenſively circulated, ſince the ample account we gave of it in our ſeventh volume, p. 637, and is ſo well known, as not to require any detail at preſent; except to ſtate the different additions and improvements which have been recently made to it.

The eighth, ninth, eleventh, and twelfth chapters, are entirely new. The eighth treats on the ſubject of the plunder which has ſo long and ſo ſucceſsfully been carried on upon the river, and explains the advantages which trade and the revenue have already received, from the eſtabliſhment of the Marine Police inſtitution.

The ninth chapter diſcuſſes the cauſes, the miſchiefs, and the remedies of plunder in the public dock-yards. A very curious circumſtance is brought forward in this chapter. The allowance of chips to the artificers in the different dock-yards is ſtated to coſt government no leſs a ſum than 140,000l. a year.

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The eleventh chapter treats, with much ingenuity, on the origin of criminal offences, which the author imputes to an ill-regulated police, principally as it regards public-houſes. The following fact is curious:

"The quantity of beer, porter, gin, and compounds, which is ſold in public-houſes, in the metropolis and its environs, has been eſtimated at nearly 3,300,000l. a year."

The author adds theſe reflections:

"This immenſe ſum, equal to double the revenue of ſome of the kingdoms and ſtates of Europe, independent of other evil conſequences in producing indigence, and promoting crimes, muſt, in a certain degree, debilitate manhood; in leſſening the powers of animal life, and in ſhortening its duration long before the period arrives, when an adult ceaſes to contribute by his labours to the reſources of the ſtate. In this point of view, independent of conſiderations of a moral tendency, and of all the train of evils that have been detailed, it would ſeem of importance, as a political meaſure, to check the growing propenſity to conſume a greater quantity of porter, beer, and ardent ſpirits, than is neceſſary to health. To the ſtate indeed it creates a revenue; but it is a revenue too dearly purchaſed, if it waſtes the human ſpecies; if it deprives the nation prematurely of the benefit of their labour, and occaſions infinitely greater pecuniary preſſures in the ſupport of an indigent and helpleſs offspring, who muſt be reared again to manhood, at the expence of the public; not to ſpeak of the grain, labour, fuel, &c. unneceſſarily conſumed in creating this poiſon to the health, the morals, and the comforts of the poor. However unpopular it may appear in the view of thoſe who have not fully conſidered the ſubject, it may be clearly demonſtrated, that a triple duty on malt ſpirits, and a much higher duty on ſtrong beer and porter, would be an act of the greateſt humanity on the part of the legiſlature. The preſent revenue might thus be ſecured, while that which is even of more importance to the ſtate, than any other conſideration, would be preſerved, *the health and morals of the labouring people.* It is a miſtaken notion that a very large quantity of malt liquor is neceſſary to ſupport labourers of any deſcription. After a certain moderate quantity is drank, it enervates the body, and ſtupifies the ſenſes. A coal-heaver, who drinks from 12 to 16 pots of porter in a day, would receive more real nouriſhment, and perform his labour with more eaſe, and a greater portion of athletic ſtrength, if only one third of the quantity were conſumed, he would alſo enjoy better health, and be fitter for his labour the following day. On a ſuppoſition that the exceſſes in which perhaps 200,000 of the labouring people in the metropolis *indulge*, ſhortens the natural period of their exiſtence only five years each, on an average, the labour of one million of years is loſt in the lives of this claſs of men, after the expence is incurred in rearing them to maturity, which during a period of 36 years of adult labour, at 25l. a year, eſtabliſhes a deficiency to the community of *twenty-five millions ſterling*: independent of the numerous other train of evils, which ariſe to a nation, from idle, diſſolute, and immoral habits, by which the riſing gene-

generation is contaminated, and great inconvenience impoſed on the innocent and peaceful ſubject, from the increaſe of crimes which are generated through this medium." P. 327.

The twelfth chapter diſcuſſes the delicate and important ſubject of female proſtitution. Much as we reſpect the principles and intentions of the author, we cannot help thinking many parts of this chapter liable to ſerious objection. Mr. C. acknowledges himſelf to be treading on tender ground; but it ſeems impoſſible to diſtinguiſh between "a prudent and diſcreet regulation of proſtitutes," and the giving a legal ſanction to proſtitution; a circumſtance, the bare idea of which impreſſes the mind with alarm and horror.

The thirteenth chapter is alſo new, and reſumes the ſubject of the origin of crimes before diſcuſſed in the eleventh chapter.

The ſixteenth chapter has a conſiderable portion of new matter, particularly towards the end; where ſome pertinent obſervations on the National Penitentiary Houſe, about to be erected under the direction of Jeremy Bentham, Eſq. occur. The mode of tranſporting 5765 convicts to Botany Bay, according to this writer's ſtatement, has coſt the nation a million ſterling, or 180l. for each convict; an expence, which the propoſed plan of Mr. Bentham will, to a very conſiderable degree, prevent. Mr. Bentham's plan is ſubjoined, and receives the warm commendations of Mr. Colquhoun.

Great additions have alſo been made to the ſeventeenth chapter, which treats of the criminal police of the metropolis. The author is of opinion, that very ſerious proviſion ought to be made by the police on the return of peace, which will probably bring with it an immenſe number of "idle, profligate, and depraved characters, who will require to be narrowly watched."

The eighteenth chapter is entirely new, and explains at large a propoſition for a new ſyſtem of criminal police. The author's opinions, as detailed in this chapter, are doubtleſs entitled to the higheſt reſpect, and moſt ſerious attention; and although all the advantages he ſuppoſes might not reſult from the adoption of his plan, we are certain that a great many would be ſoon apparent.

The twentieth chapter is alſo totally new. It takes a ſummary view of the evils before detailed, as well as of the remedies propoſed. The author's opinion on the ſubject of female proſtitution is this:

"FEMALE PROSTITUTION.

"In the twelfth chapter of this Treatiſe a general view is given of the ſhocking corruption of morals, which is generated by the vaſt in-

creaſe

creaſe of common proſtitutes in the metropolis. It now becomes neceſſary to explain the ſpecific remedies which the author had in view for the purpoſe of leſſening this enormous and afflicting evil.

" Its magnitude, and the wrongs that reſult from it, are too vaſt and extenſive to admit of any common remedy. The excellent inſtitution of the Magdalen Hoſpital, in the courſe of 40 years, has only been able to reform or reconcile to their families 2,217 out of 3,250, who have been actually admitted within that period, and even ſome of theſe have relapſed into their former errors; though others who have been diſcharged at their own requeſt, have behaved well.

" But when a ſurvey is taken of the aggregate number of unhappy women who have entered the walks of proſtitution within the laſt 40 years in the metropolis, ſucceeding one another perhaps every 13 years, upon an average, it is probable that from 80 to 100,000 have paſſed through a miſerable life, the irreclaimable victims to this debaſing turpitude, without the means of reſcuing themſelves from a ſituation ſo pitiable and calamitous.

" The fact is, that the evil is of too great a magnitude, to admit of a cure through the medium of private benevolence; relief without *reform*, and *reputable employment*, or reconciliation to relations, will do nothing towards a diminution of the evil. It will require an extenſive ſyſtem, and a correſponding expence, which can only be compaſſed by a police, applicable to this particular object, and aided by appropriate regulations. After the matureſt conſideration of the ſubject, the author ventures to offer the following propoſitions, as the moſt likely, in the firſt inſtance, to excite a deſire in many of thoſe unhappy women to alter their degrading courſe of life, and to facilitate their introduction into ſituations, where, through the medium of a reconciliation with their friends, or otherwiſe, at leaſt a conſiderable part might be reſtored to ſociety who are loſt at preſent; while under the regulations hereafter propoſed, the ſtreets of the metropolis will no longer hold out allurements to vice and debauchery, ruinous to the morals of youth, and diſgraceful to the police of the metropolis.

" 1. It is propoſed, with a view to prevent common proſtitutes from walking in the ſtreets to aſſail paſſengers, and promote the ſeduction of youth, that a ſelect body of diſcreet officers ſhould be appointed, under the direction of the central board, who ſhould apprehend all who can be clearly aſcertained to be in purſuit of objects of proſtitution, that ſuch ſhall be conveyed to their reſpective homes; and when the landlord's name, or the perſon to whom they pay rent for lodging, is by that means aſcertained, that ſuch perſon's name and place of abode, and the names of his or her lodgers be regiſtered; and a penalty of ten ſhillings for the firſt, and an advance of five ſhillings more for every additional offence, be inflicted on each hirer of board or lodgings, for every female apprehended in the ſtreets, upon proper proof of an overt-act leading to proſtitution.

" In all caſes where proſtitutes refuſe to diſcover their real place of abode, they ſhall be detained in a houſe to be provided for their reception, until ſuch diſcovery be made.

" 2. That every male perſon who ſhall be proved to have made, or to have accepted overtures from any female walking in the ſtreets, ſhall

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in like manner be apprehended, and ſhall give ſecurity for his appearance before a magiſtrate next day, or be detained in the watch-houſe, and ſhall, on conviction, forfeit and pay a penalty of twenty ſhillings.

" 3. That for the purpoſe of holding out encouragement to that claſs of unfortunate females, who have been abandoned by their ſeducers, and whoſe minds are not yet debaſed by an indiſcriminate intercourſe of proſtitution, and alſo ſuch others as may have friends likely to aſſiſt them; *twelve* or more *ſenſible* and *diſcreet matrons* ſhall be appointed, under the board of police, with a moderate ſalary, and reſiding (with proper accommodation) in different parts of the town, on whom it ſhall be incumbent to receive into their houſes, and to provide a temporary reſidence for every unfortunate female who may apply, for the purpoſe of ſtating her caſe, with a view to a reconciliation with her friends, and to the expoſure of her ſeducer, as a check upon ſuch acts of villainy hereafter. That it ſhall be the duty of the matron, after being miſtreſs of the whole caſe, to open a negociation with the neareſt relations or friends of the unfortunate female, and to uſe every means to effect a reconciliation; or where that is found impracticable, to endeavour to procure her ſome reputable employment.

" And as an encouragement to ſuch matrons to uſe all diligence in promoting the object in view, they ſhall be entitled to a certain premium from the police funds (independent of what private ſocieties of benevolent individuals may be induced to beſtow) for every unfortunate female who ſhall be thus reſcued from the walks of proſtitution; to be paid at the end of twelve months, in caſe ſuch female ſhall then be in ſociety with her relations, or in ſome reputable employment, and ſhall not have relapſed into her former courſe of life. That theſe matrons ſhall be diſtinguiſhed for talents and humanity, and ſhall be capable of exerciſing ſuch powers, as could, in other inſtances, be employed to promote reconciliation with relations and friends; and alſo to deviſe employments, by which the unfortunate perſons, *ad interim*, under their care, ſhould be able to ſubſiſt, by taking in *military ſhirts*, *ſlop-work*, and other branches of female labour; to procure which, it is not doubted but ſocieties of benevolent individuals would contribute their aid, ſo as to ſecure at all times the means of full employment for all the various applicants in ſucceſſion.

" In ſo noble a work of humanity, eſpecially when it is underſtood that the labour of the matrons would be remunerated by ſuch a moderate ſalary, as might be an object to many deſerving, well-educated women, little doubt can be entertained, of there being many candidates for ſuch ſituations, who, from having no family, would be perfectly competent to the execution of ſo benevolent a deſign.

" 4. That with a view to the reformation of proſtitutes who have no relations or friends, or in caſes where a reconciliation is hopeleſs, and who may be diſpoſed to abandon their evil courſes, *houſes of induſtry* ſhall be provided in different parts of the town, with large kitchens, for the purpoſe of preparing wholeſome and nouriſhing food, at a cheap rate, into which all who apply for an aſylum will be received, on condition that a true and faithful account of the various circumſtances of their lives ſhall be given, and that they agree, not only to ſubmit to the diſcipline of the eſtabliſhment, but alſo to perform ſuch

labour

labour as shall be assigned them, for their subsistence, lodging, and apparel. That these *houses of industry* shall also be superintended by *discreet matrons*, who shall receive a moderate salary, and a certain portion of the profits arising from the work done, and a premium for every female restored to society, or to their friends, by their means, and in honest employment, or living with relations for the space of twelve months, in addition to such other premiums as benevolent societies of individuals may choose to bestow, in consequence of the impression made on their minds, of the utility of such establishments, and the success which may appear to attend them.

" 5. That all the laws now in force against prostitutes, and against the keepers of brothels, shall remain in full force, with this alteration only, that instead of proceeding against offenders in the latter case, by the difficult, expensive, and circuitous mode of presentment and indictment, which has heretofore proved so ineffectual, the proceeding shall be summary, before two magistrates, as in lottery and other offences, and the delinquents, if convicted, shall be subject to immediate punishment.

" These are the regulations which the author would humbly propose, as a means of preventing the disasters and miseries which arise from seduction, and of diminishing the number of prostitutes in this great metropolis. Perhaps, after the experiment of the *houses of industry*, it might be expedient to convert the whole into a large penitentiary house, where only unfortunate women should be admitted. The suggestions which are now offered appear to be not only easy with respect to their execution, but likely to be compassed at a small expence. They are however to be considered as mere outlines of a practical design, which should certainly precede the removal of the unfortunate females from the streets, as humanity points out the necessity of offering them asylums; since by suddenly abridging their present resources, however iniquitous and reprehensible they may be, without such asylums it would certainly be the means of many of them perishing for want.

" The object to be attained is of vast importance, but it is too unwieldy for the efforts of private benevolence, and certainly cannot be accomplished through any other medium than that of *Public Institutions*, under the protection of a superintending police." P. 626.

We have already made some objection to Mr. C.'s ideas on this subject, and could add serious arguments against many parts of his plan; but this seems at present unnecessary, as the experiment which he proposes is not yet likely to be tried. The first step to be taken, in such an attempt, should certainly be to provide an asylum and employment for those women who were desirous to quit their miserable occupation. After this, other regulations might be devised. We have received frequent entertainment, and much information, from this book; the general estimation of which is sufficiently manifest, from the number of impressions through which it has passed.

Art.

ART. XIV. *Milner's Hiſtory of Wincheſter.*

(Continued from our laſt, p. 166.)

HAVING dwelt ſo long upon the Saxon period of Mr. Milner's Hiſtory, we muſt now paſs at once into the Norman, in order to reach the modern with due ſpeed. Yet in the Norman we muſt ſtop awhile, in order to examine the author's ſtate of the controverſy between Henry the Firſt and Archbiſhop Anſelm. Mr. Milner, as a good Papiſt, has taken ſome pains to vindicate the Archbiſhop; and we, as good Proteſtants, ſhall do our part to cenſure him. But we firſt cut off all the author's controverſy with Mr. Hume, that we may adhere cloſely to the argument; and then take his own "ſuccinct view of the whole buſineſs," that we may reply to it in full form; confining ourſelves, however, to our own country.

"When emperors and kings became Chriſtians," he tells us, "that all at once, but by ſlow degrees, they obtained poſſeſſion of the whole right," which ſome unſpecified biſhops enjoyed before, "of giving teſtimony to the merits of the elect," that is, of recommending a perſon for the vacant ſee to the biſhops of the province; "to the excluſion, not only of the people at large," (who do not appear to have had any voice in the previous recommendation by the prelates, and conſequently cannot now be ſaid to be excluded) "but likewiſe of the capitular clergy," (who muſt in all conſiſtency of reaſoning be conſidered as the prelates mentioned before, yet were certainly not prelates; ſuch is his confuſed mode of ſtating facts in this place!) "to whom, for the ſake of peace and order," (in ſuperſedence of the prelates, it ſeems, who had violated order, and infringed upon peace!) "this privilege, in the eighth and ninth centuries, had been in divers councils committed."

"The privilege in queſtion, however, of nominating or preſenting a perſon to receive authority to preach, abſolve, and exerciſe other mere ſpiritual functions, is evidently ſeen not to be any inherent right in the crown; otherwiſe it would equally belong to Mahometans and Pagans, who might make uſe of it to the utter deſtruction of Chriſtianity, but was an occaſional grant from the church, as appears by many of its canons and decrees, in return for the piety and liberality of the princes, in endowing the ſees with large poſſeſſions."

We pauſe a moment here to examine the reaſoning, leaving the facts to be diſcuſſed below. Mr. Milner confounds the power "of nominating or preſenting a perſon to receive authority,"

authority," with the power of conferring the authority itself. Then, under the cloud of this confusion, he argues as otherwise he could not have argued; that, because kings cannot give "authority to preach, absolve, and exercise other mere spiritual functions," therefore they cannot possess the privilege in question, of nominating or presenting a person to receive such authority from bishops. *That* is evidently seen not to be any inherent right in the crown, or any right at all in it; while *this* may be a right, an inherent right, in it. *This* right Mr. Milner has already conceded to the people at large, in concurrence with some prelates. *This* is the right too which he derives to our kings by "an occasional grant from the church;" as the church never presumed, Mr. M. himself will allow, and was surely not empowered even if it had presumed, to confer *that* upon our kings. "At length certain sovereigns began to consider it to be as much their natural and inherent right, to *appoint*" not consecrate "bishops to the several sees within their dominions, as to create temporal barons. They fancied that it was in their power to confer upon them spiritual jurisdiction," a fancy, which the very next words of the book show to have been never entertained; and that nothing more was requisite to constitute a lawful bishop, than "that the person whom they pitched upon for this purpose, SHOULD BE CONSECRATED BY ANY OTHER BISHOP," and *so receive* that spiritual jurisdiction which kings (as we are told before) fancied they themselves had previously conferred. "This appears in the conduct of Henry (the First) with respect to our prelate Giffard" (though the reverse actually appears, and even in Mr. Milner's own account of it) Giffard being *named* to the see of Winchester by Henry, but "an interval of seven years elapsing before he was *consecrated*" (p. 202). The author could thus, in the text, distinguish between what he has confounded in the note; the nomination by the king, and the consecration by the bishop. "Hence they began to invest the persons whom they chose," he means, whom they nominated, "with the emblems of spiritual power, the crosier and the ring." How could these be possibly considered as emblems of *spiritual* power, when the person invested with them was remitted afterwards to a bishop for consecration, for the reception of that *spiritual power* which was allowed to have been not yet given? They were apparently nothing more than emblems of the nomination itself; of the admission to "those large temporal possessions," with which "the piety and liberality of the princes" had been formerly endowing the sees, and of which the endower, or his representative, was to give possession in form. "The people at

large," according to Mr. Milner himſelf, had once a concurrent power to nominate; yet even he will acknowledge, that they pretended not to give ſpiritual power, by their nomination. "Not content with this, they [the kings] made the moſt ſcandalous uſe of the privilege in queſtion. The emperors, Henry IV and V, in Germany, William Rufus in England, &c. publicly ſold biſhoprics, and other cures of ſouls, to the higheſt bidders;" that is, they ſold their nominations, not pretending to ſell the conſecrations. "In theſe circumſtances it became neceſſary for the church," conſiſting of laity, deacons, prieſts, and biſhops, but acting in this caſe by one unauthorized by any, even by Anſelm the metropolitan, "to reſume a grant which was ſo flagrantly abuſed, and to reſtore the former practice," (not of referring to the people at large, but) "of capitular elections." Yet did "capitular electors," in their nominations of perſons, ever fancy that it was in their power to conffer upon them ſpiritual juriſdiction? Certainly not. Why then is this fancy imputed to kings? But kings indeed inveſted the perſons with the croſier and a ring. To the ſame purport, the chapters preſented written inſtruments of parchment and wax. The chapters too might have ſold their nominations, and often did ſell them probably, for a bribe, for favour, for promiſes, or for expectations. Yet Mr. Milner would not contend, we preſume, to take away the privilege from the chapter, and to confer it upon "the people at large;" upon whom the ſame principles of affection or of intereſt would operate, with tenfold greater force (pp. 203—204).

When a regular eſtabliſhment was made for the religious ſervices of Chriſtianity, one principle was obviouſly laid down as the baſis of all the proceedings; that diſtricts ſhould be laid out into pariſhes, that churches ſhould be built in the pariſhes by the great proprietors of the diſtricts, and that theſe ſhould nominate to their reſpective churches clergymen, who were to be put in poſſeſſion after a perſonal examination by their reſpective biſhops. This is the evident foundation of all that privilege of patronage, which ſtill ſubſiſts ſo univerſally among us. Juſt ſo the nominations of biſhoprics became by the ſame principles annexed to the crown; *this* being granted "for the piety and liberality of the princes in endowing the ſees with large temporal poſſeſſions," as *that* was for the proprietor's donation of a glebe and manſe to his pariſh-church. Accordingly the patronage, private and royal, began from the firſt eſtabliſhment of Chriſtianity in this iſland, and ought in juſtice to go on while it is bleſſed with Chriſtianity within it. In

proof

proof of this point, we ſhall produce the evidence of Bede, the firſt hiſtorian of Chriſtianity among our Engliſh anceſtors.

When Edwin, King of Northumbria, was baptized at York, by Paulinus, a biſhop from Kent, in a church that he had haſtily raiſed, of wood, while Paulinus was preparing him for baptiſm; "*he himſelf*," Bede obſerves, "gave an epiſcopal ſeat to his teacher and prelate Paulinus, in the ſame city*." Who indeed could give it but he? Who could build a church, who could endow it with revenues, who could make it a cathedral, by making it the *cathedra* or ſee of the biſhop, but he? So afterwards, upon the extinction of Chriſtianity and a clergy in Northumbria, Oſwald, a ſucceſſor to Edwin, ſent for Aidan, a prelate of Scotland; and, "on his coming, *the king* gave him a place for his epiſcopal ſeat (as he himſelf requeſted) in the iſland of Lindisfarne†." So again, upon Biſhop Birinus's arrival in Weſt Saxony, as a miſſionary of the Goſpel, and his baptizing Cynegils the king of the country, at the ſuggeſtion of this Oſwald, who was then going to marry the king's daughter, "*Cynegils* gave to the ſame biſhop a city, which is called Dorcic," now Dorcheſter in Oxfordſhire, "for making his epiſcopal ſeat there‡." This very fact is admitted by Mr. Milner himſelf, in the early part of his Hiſtory; however he has forgotten it now. "Dorcheſter near Oxford," he there told us, "then a conſiderable city, and apparently the place where Quilchelm," the father of Cynegils, had "kept his court, was *aſſigned to him by Cynegils*, for the eſtabliſhment of his epiſcopal ſee§." But the ſee becoming vacant, "a biſhop, Agilberct by name, a Frenchman by birth, yet having then been long reſident in Ireland, for the ſake of ſtudying the Scriptures, attached himſelf to the king," Coinwalch, "voluntarily aſſuming the office of preaching; and *the king*, beholding the knowledge that he poſſeſſed, and the pains that he took, requeſted him to accept the epiſcopal ſeat there, and to remain as the Pontiff to his people‖." This fact is alſo allowed

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* Eccl. Hiſt. ii. 14. "In quâ etiam civitate ipſe Doctori atque Antiſtiti ſuo Paulino ſedem epiſcopatûs donavit."

† Ibid. iii. "Venienti—ad ſe epiſcopo, rex locum ſedis epiſcopalis in inſulâ Lindisfarnenſi ubi ipſe petebat, tribuit."

‡ Ibid. iii. 7. "Donaverunt—ambo reges eidem epiſcopo civitatem quæ vocatur Dorcic, ad faciendum inibi ſedem epiſcopalem."

§ P. 91.

‖ Bede iii. 7. "Pontifex quidam, nomine Agilberctus, natione quidem Gallus, ſed tunc legendarum gratiâ Scripturarum in Hiberniâ non parvo tempore demoratus, conjunxit ſe regi, ſponte miniſterium prædi-

allowed by Mr. M. in his historical part before, though now forgotten in his reasonings.

"A learned and zealous *priest*," he has thus told us, but he should have said a *bishop*, "by name Agilbert, a native of France, but one who had studied the holy scriptures a long time in Ireland, *was requested by King Kenwalk* to become his successor." P. 95.

Yet let us pursue the line of the narrative from Bede. Agilbert,

"yielding to the king's prayers, for many years presided sacerdotally over that nation. But at last *the king*, who knew only the English language, becoming tired with the barbarous speech of the bishop, privately introduced into the province another bishop, one bred up in his own language, called Wini, and ordained in France; and dividing the province into two dioceses, *gave the latter his episcopal seat*, in the city Venta, which is denominated Wintancaester by the Saxon nation*."

This very fact is equally and necessarily reported by Mr. M. in his succession of the bishops.

"Yielding to the earnest entreaties that were made to him on this subject," he tells us directly from Bede, "he [Agilbert] governed his extensive diocese with reputation.—One defect, however, he laboured under, a certain foreign pronunciation of the Saxon tongue, which sounded uncouth and barbarous in the ears of Kenewalk. In short, he was resolved to have a more polished preacher for his royal city. With this view, having procured an Englishman called Wini, to be [who had already been] consecrated in France; *he ventured by his own authority* to divide the diocese into two portions, &c." P. 96.

But "Agilbert, highly offended," says Bede, "that *the king had done this without consulting him*," or (as Mr. M. has here falsified the History) "being well acquainted with the irregularity and invalidity of this measure, as likewise with the unlawfulness of his conniving at it" pp. 96, 97; (thus assigning two reasons that are both in contradiction to that of Bede, and endeavouring to set prejudice above authority) "returned into France, there accepted the bishopric of Paris, and there died

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prædicandi assumens; cujus eruditionem et industriam videns rex, rogavit eum, acceptâ ibi sede episcopali, suæ genti manere Pontificem."

* Bede iii. 7. "Precibus ejus annuens, multis annis eidem genti sacerdotali jure præfuit. Tandem rex, qui Saxonum tantùm linguam noverat, pertæsus barbaræ loquelæ, subintroduxit in provinciam alium suæ linguæ episcopum, vocatum Wini, [Bede calls him Wini] et ipsum in Galliâ ordinatum; dividensque in duas provincias provinciam, huic in civitate Venta, quæ a gente Saxonum Wintancaestir appellatur, sedem episcopalem tribuit."

old and full of days*." But we have not yet reached the close of this singular train of events. They involve in them incidents that still more show this prerogative of royalty to have been inherent in it from the beginning.

"Not many years afterward," adds Bede, "Wini was expelled from the bishopric *by the same king*; when he returned to the king of the Mercians, Wulfheri by name, and *with money bought* from *him* the see of London, and remained bishop of it to the end of his life.†"

Here therefore, ages before either of the German Henries, or our own Rufus, Mr. Milner might have seen a prince selling a bishopric for money. He might even have seen a prince depriving a prelate of his bishopric by violence.

"Thus the province of the West-Saxons," as Bede proceeds to tell us, "was without a prelate for some time. *The king* therefore sent ambassadors into France to Agilberct, made him a submissive satisfaction, and requested him to resume the episcopate over his subjects. But he excusing himself, and solemnly declaring he was fast bound by the episcopate of his own city, yet unwilling to refuse all assistance to such an earnest petitioner, in his own place sent Leutherius, a presbyter, his nephew, to be ordained (if the king chose) the king's bishop, assured that *the king would think him worthy of the episcopate*‡."

Thus did Agilbert act; not (as Mr. Milner has represented him before) resigning his bishopric on the division of Dorchester diocese into two, Dorchester and Wincheſter; as being well acquainted with the irregularity and invalidity of this measure taken by the king himself, and seeing likewise the unlawfulness of his even conniving at it; but (as Bede has represented him) considering the measure at the very time as only a personal offence, forgiving it on the king's mak-

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* Bede iii. 7. "Unde offensus graviter Agilberctus, quod hoc ipso inconsulto ageret rex, rediit Galliam, et, accepto episcopatu Parisiacæ civitatis, ibidem senex ac plenus dierum obiit."

† Ibid. ibid. "Non multis autem annis—, pulsus est Wini ab eodem rege de episcopatu; qui, secedens ad regem Merciorum, vocabulo Uultheri, emit pretio ab eôdem sedem Lundoniæ civitatis, ejusque episcopus usque ad vitæ suæ terminum mansit."

‡ Id. ibid. "Sicque provincia occidentalium Saxonum tempore non pauco absque præsule fuit.—Misit ergo legatarios in Galliam ad Agilberctum, summissâ illum satisfactione deprecans ad episcopatum suæ gentis redire. At ille se excusans, et eo venire non posse contestans quia episcopatu propriæ civitatis ac parochiæ tenetur adstrictus; ne tamen obnixe petenti nil ferret auxilii misit pro se illi presbyterum Leutherium, nepotem suum, qui ei (si vellet) ordinaretur episcopus; dicens, quod ipse eum dignum esse episcopatu judicaret."

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ing him satisfaction, and not merely conniving at but concurring in the division, by sending his own nephew to be consecrated bishop of the *newly-erected see of Winchester*. Nor is this all. The new see was the only one existing in West-Saxony, when Kenwalk sent an embassy to solicit the return of Agilbert to it, and when Agilbert recommended his nephew to be consecrated a bishop within it. Oxfordshire, with its bishopric, soon after the departure of Agilbert into France, was rent away from West-Saxony by Mercia; as Middlesex*, with its bishopric of London, also was from East Saxony. Hence Wini, the first prelate of Winchester, being deprived of his prelacy by Kenwalk, bought the see of London, not (as Mr. Milner says) "bought the favour of Wulphere, king of the Mercians, whose superior power and authority rendered his recommendation of Wina to the East-Saxon king, Sebba—equivalent to a command (p. 97);" but (as Bede speaks peremptorily) "went to Wulfheri, king of the Mercians, and with money bought from HIM the see of London†." Hence also, when Leutherius, the nephew recommended by Agilbert, arrived in West-Saxony, "he was honourably received by prince and people," as Bede informs us, "and they petitioned Theodore, then Archbishop of Canterbury, to consecrate him *for their prelate;* who, being consecrated in that very city" of Winchester, "did for many years ALONE, by synodical sanction, sustain *the episcopate of the West-Saxons*, in a careful style of authority‡." Agilbert thus appears from Bede to have fully sanctioned that very measure, of erecting a new see at Winchester, of which Mr. Milner declares him to have known so well the irregularity and the invalidity, that he thought it unlawful for him even to connive at it.

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* Bede ii. 3.

† Bede iii, 7. Secedens ad regem Merciorum, nomine Wulfheri, emit pretio ab eôdem sedem Lundoniæ civitatis."

‡ Ibid. ibid. "Quo honorificé a populo et a rege suscepto, rogaverunt Theodorum, tunc archiepiscopum Doruvernensis ecclesiæ, ipsum sibi antistitem consecrari; qui consecratus, in ipsâ civitate multis annis episcopatum Gevissarum, ex synodicâ sanctione, solus sedulo moderamine gessit." The synodical sanction here refers to a decree made in the synod of Hertford, and detailed by Bede, in iv, 5. This synod was held by Theodore himself in 670, and among the bishops present is noticed "Leutherius episcopus occidentalium Saxonum." The second canon is, "ut nullus episcoporum parochiam alterius invadat, sed contentus sit gubernatione creditæ sibi plebis;" and Bede thus hints at Leutherius's not offering to invade the diocese of Dorchester, in reverence to this canon.

Besides this, though Mr. Milner pretends that Agilbert so knew and so thought, "it being a fundamental principle of the canon law, that no act, affecting ecclesiastical authority, is valid, unless it proceed from a competent ecclesiastical authority*." Yet we find the principle was not acknowledged by *any* of the clergy at the time, the bishop of the newly erected see taking his seat equally with the other bishops, even "Winfrid, bishop of the Mercians, at *Dorchester*, sitting with him†," and one canon of the council (as Bede intimates) being particularly pointed to prevent the one from molesting the other‡.

These facts are sufficient of themselves to refute completely Mr. Milner's account, *so far as it respects England*, concerning the ancient and original mode of nomination to bishoprics. "The people at large," we see, had never one atom of power in the nomination. Ridiculous and contemptible indeed would be that polity, even more contemptible and absurd (if possible) than the republican polity of France, which could allow them any: nor had "the capitular clergy" any more. The king had the sole power. The clergy acknowledged this, and the councils recognized it. Nor did the king fancy from this, as Mr. M. avers, that he could confer spiritual powers; because we see the king actually recommending the person appointed, if not already a bishop, to some other bishop for the reception of his spiritual powers. Yet "this appears," he says, "in the conduct of Henry, with respect to our prelate Giffard;" though we must repeat, that the reverse appears, even upon his own state of the case, as Henry remitted Giffard to Archbishop Anselm for consecration, and "Anselm refused to consecrate Giffard" on the king's nomination, without a retractation by Giffard§. "*Hence*," adds Mr. M. though this was equally a point in the case of Giffard, "they *began* to invest the persons whom they chose with—the crosier and the ring." But these were in all probability used as ensigns of the donation from the very beginning; the crosier certainly was, and neither (under the remittance of the person, if only a priest, to be consecrated by a bishop afterwards) could ever be considered by any man in his senses as emblems of *spiritual* power. That the crosier was used from the beginning, is plain from an inci-

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* P. 97.

† Bede iv. 5. "Uuinfrid episcopus provinciæ Merciorum." Dorchester continued a see of Mercia, to the twelfth century; when the see was removed to Lincoln (Malmesbury 137).

‡ Bede iii. 7. "Ex synodicâ sanctione."

§ Sax. Chron.

dental mention in the Saxon Chronicle, as early as the Saxon period, and the year 1047; Ulf, one of our northern bishops, being then at a papal synod in Vercelli, a town of Italy, where "his STAFF would nearly have been broken, if he had not laid out a good sum of money*, because he could not go through the service as he should†." The crosier was then considered very naturally as the principal emblem of the *secular* power, with which the king invested his elect for a bishopric; though the ring was equally used. Thus, in a synod held by Anselm himself, under 1102, "many" (says the Saxon Chronicle) "were deprived of their STAFFS and their bishoprics‡." Thus Anselm himself appears to have been nominated to the Archbishopric of Canterbury, by the royal investiture of him with a crosier and a *ring*§.

We have taken no small trouble in dissecting this writer's account of Anselm's quarrel with the king, in the candid hope of correcting his prejudices, and rectifying his opinions upon the subject. But we must now turn away from Anselm, to show Mr. M. under that appearance of ingenuousness which he frequently assumes, and in which we shall take an honest pleasure to exhibit him. For this purpose, we will select his account of the two royal restorers of Popery in England, Mary and James. These are two reigns peculiarly seductive to a Popish historian. Yet Mr. Milner acquits himself in both with eminent fairness.

"As those sanguinary persecutions," he tells us, concerning the former, "for which this reign was unfortunately too famous, reached Winchester; it is necessary to say something concerning them; and since the matter has been misrepresented by the common herd of writers, for keeping up a spirit of unchristian resentment and counter-persecution, in that communion which is now triumphant, we shall enlarge upon the subject further than would be proper, were a less benevolent object in view. First, then, it is to be observed, that if Mary was a persecutor, it was not in virtue of any tenet of her religion that she became so. At her coming to the crown, and for almost two years afterwards, whilst she declared herself openly in favour of the antient religion, she as openly disclaimed every degree of force or violence against those who professed and practised any of the later systems. We have the faculties and instructions of the pope, for bringing back this kingdom to his communion; in these occur many documents and rules of forbearance and conciliation, but not a word that insinuates

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* Popes, it seems, sold their favours then, as well as kings.
† Sax. Chron.
‡ Ibid.
§ Malmesbury 125. "Baculo et annulo."

corporal

corporal punishment, or persecution of any kind. It is also universally admitted that the papal legate, Cardinal Pole, uniformly expressed "a strong aversion to extremity and rigour," and opposed the practice of them as far as was in his power. In like manner it is admitted, that the Spanish chaplains of King Philip, and other Catholic preachers, publicly condemned from the pulpit the persecutions that were then carried on, as being opposite to the Christian spirit, and detrimental to the interests of religion. Secondly, if after an interval of near two years toleration, the Queen engaged the parliament to revive the ancient acts against Lollards, it cannot be denied that she had many provocations, from which she too hastily inferred, that the existence of the Protestant religion was incompatible with the security of her government. These were Wyat's rebellion; the open and avowed attempts made by reformers, upon her own life, and the lives of the then established clergy; the prayers that were publicly made in conventicles, for her death; the intolerable insults offered to the religion of the state; the pious and political impostures practised against her government and faith; and the seditious and treasonable books that were published by some of the leaders of the reformation, and amongst the rest by our late prelate of Winchester, Poynet. All this however is offered, not in excuse, but barely in extenuation of the charge brought against Mary. Thirdly, if Gardiner, Bonnor, and certain other Catholics, taught and practised religious persecution in their days, they were not singular in this particular; the most eminent Protestant divines openly inculcated the same intolerant lessons. In like manner, the Protestant states were no sooner established, than they every where began to turn the sword against Catholics; and, not content with that, the different sects among them made use of it against each other. At the very time that Mary was burning Protestants in England, the English refugees in Germany were persecuting each other on account of their respective opinions, as far as it was in their power so to do. Lastly, the huge history of these persecutions, written by John Fox*, which has been the storehouse for all succeeding writers on the same subject, has been demonstrated to be one tissue of falsehood, misrepresentation, and absurdity†. Some of his pretended martyrs were alive at the time, when he was describing the circumstances of their death‡; many of them were executed for rebellion,

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" * Acts and Monuments, by John Fox. He held a prebend in Salisbury cathedral, though he refused to conform to the discipline, or sign the Articles of the Church of England. Heylyn, Collier.

" † The innumerable falsehoods and misrepresentations of this work (new editions of which are annually published, to keep up that spirit which it was first written to produce) have been demonstrated by Alanus Copus, alias Nic. Harpsfield, by F. Parsons in his Three Conversions, and in part by Ant. Wood, Collier, and other learned and candid Protestants.

" ‡ Ant. Wood says, that Fox has committed many errors, " by trusting to the relations of poor simple people, and in making such martyrs that were living after the first edition of his book, though afterwards

rebellion, aſſaſſination, theft, or other crimes*; not a few of them died in the open profeſſion of the Catholic doctrine, or only differed in certain points, of no great conſequence to the main ſubjects of controverſy†, whilſt the greater part either differed from the received doctrines of the eſtabliſhed church, or differed from each other in ſome of the points at leaſt, on which they were arraigned and condemned‡." P. 355.

All this, in our opinion, is judiciouſly and fairly ſaid. We know that ſome will be offended with parts of this extract, particularly with the cenſure of Fox's Acts and Monuments. But Mr. Milner could not be expected to reſign his religion, in order to ſhow his moderation. He could be expected only to diſplay as much of the one, as would be conſiſtent with an adherence to the other. This, we think, he has ſufficiently done; and, as to his reprobation of Fox's Hiſtory, he has the ſanction of thoſe very Proteſtants in ſo doing, who appear here in his notes (for that very reaſon ſubjoined by us) corroborating all that he ſays in the text.

The other extract, with which we mean to cloſe our account of this firſt volume, will be no leſs to the credit of the author's ingenuouſneſs than the preceding. After the ſuppreſſion of Monmouth's rebellion, he ſays,

" began throughout the theatre of the late rebellion thoſe diſguſting ſcenes of bloodſhed on the ſcaffold, which in a civil war are ſure to follow the carnage of the field. Only one execution, however, took place at the aſſizes for the county of Hants, held in our city; but two circumſtances render that execution peculiarly odious; the jury were overawed, and the ſubject of it was an old woman of 70 years of age.

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terwards by him excuſed and omitted." Athen. Oxon. It is plain, however, that theſe omiſſions only regarded ſuch, as were actually proved to be then alive by Alanus Copus; as was the caſe with the muſician, Merbeck. The ſame learned antiquary," Wood, " brings numerous proofs of remaining errors, ſufficient to invalidate the credit of the whole martyrology. See the remarkable ſtory of one Grimwood, who was actually preſent in a church, when the clergyman was deſcribing, on the authority of Fox's Acts and Monuments (ſee p. 2100), the circumſtances of his ſuppoſed miſerable and preternatural death, his bowels by the judgment of God falling out of his body. Grimwood, in conſequence, brought an action againſt the clergyman for defamation. Athen. Oxon. Hen. Morgan.

" * For example, Sir John Oldcaſtle, Sir Henry Acton, John Onley, William Flower, William Gardiner, &c.

" † For example, Savanarolla, Rhedonenſis, Hun, Thomas Bilney, William Taylor, &c. To theſe may be added the pretended confeſſors, Picus Mirandula, Eraſmus, &c.

‡ See, at large, *the Three Converſions of England*, part iii."

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This was Mrs. Alicia Liſle, vulgarly called Lady Liſle, widow of the famous regicide, and member of parliament for this city, John Liſle, Eſq. It is in vain to pretend that ſhe was actually innocent of the crime laid to her charge, that of harbouring known rebels*; nevertheleſs, as the jury profeſſed themſelves not to be ſatisfied with the evidence brought againſt her, the conduct of Lord Chief-Juſtice Jefferys, a violent and unfeeling man, who tried this, and the other cauſes of the ſame nature, was unjuſt and illegal, in ſending back the jury three ſeveral times, when they acquitted her, to conſider of their verdict, and thus in a manner forcing them to bring her in guilty†. The king was ſolicited for a pardon in her behalf; but in this, as well as in many other things, he was ill-adviſed by his miniſters. He refuſed to let an old lady, turned of 70 years, who had it not in her power

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" * The perſons whom ſhe concealed, viz. Hicks, the diſſenting teacher, and Nelthorpe, the lawyer, were both actively concerned in the Rye-houſe, or the aſſaſſination plot, as well as in the rebellion of Monmouth; and *a proclamation was then out againſt the latter*, offering 1001. for apprehending him. After the battle of Sedgemore, the former of theſe by meſſage *beſought Mrs. Liſle's protection*; which ſhe afforded them. Colonel Penruddock of Wiltſhire, ſon of that Colonel Penruddock who had been condemned to death by Mrs. Liſle's huſband, then Oliver Cromwell's chief-juſtice, was in ſearch of theſe very men, and could have apprehended them ſooner than he did; but probably having good information of their intention, and being actuated with reſentment for the murder of his father, he waited until they were actually harboured in Mrs. Liſle's houſe. He then demanded to have them delivered up as rebels, and the lady *denying that any ſuch perſons were in her houſe*, he proceeded to ſearch it; where he actually found them. In ſuch circumſtances it is impoſſible to ſuppoſe, ſhe could be ignorant of the predicament in which theſe men ſtood. Hicks was her acquaintance and one of her paſtors; and there was evidence in her own hand-writing, though not produced upon the trial, that ſhe was not unacquainted with the hiſtory of Nelthorpe. Theſe circumſtances, collected from her profeſſed advocates, Burnet, Guthrie, and Rapin, but chiefly from the laſt ſpeech compoſed for her, and which ſhe delivered in writing to the ſheriff, are ſufficient to ſatisfy the inquiſitive reader concerning the actual guilt of this lady; but they have nothing to do with the juſtice of her trial, or the evidence that was then brought againſt her.

" † Father Orleans, who had many opportunities of converſing with James II, after his depoſition, relates that this prince declared himſelf to have remained long a ſtranger to many circumſtances of injuſtice and cruelty, exerciſed at this time by Judge Jeffreys, and ſtill more by Colonel Kirk; otherwiſe that he ſhould certainly have expreſſed his diſpleaſure, and put an effectual ſtop to them. The former of theſe died at the very time of the revolution; the latter was employed by King William, and diſtinguiſhed himſelf againſt James at the ſiege of Londonderry."

to hurt him, die a natural death; and he gave his life to Colonel Dore, who was afterwards active in dethroning him*. The only mercy which he ſhewed to Mrs. Liſle, was to exchange her ſentence of burning into that of beheading; which was accordingly executed upon a ſcaffold, erected in the market-place of this city, September 2, 1685†. In the ſame month that this execution took place, the king made an excurſion to Wincheſter, of which he ſpeaks in his familiar correſpondence with the Prince of Orange‡; who profeſſed the greateſt zeal for the ſervice of his father-in-law, offering even to come over and take the field againſt his enemies§; and there is reaſon to ſuppoſe, that he was ſincere in the ſentiments which he profeſſed; ſo little do we know our neighbours, ſo little do we know ourſelves." P. 434.

Mr. Milner we believe to have been the firſt writer, who conſiders William as ſincere in his profeſſions of zeal for James at that time. But the ſingularity ſerves more ſtrikingly to prove his fairneſs in this point; which, towards a man ſo hoſtile to the hopes and plans of Popery as king William, is not a little remarkable.

(To be concluded in our next.)

ART. XV. *Thoughts on the Engliſh Government. Addreſſed to the Quiet Good Senſe of the People of England, in a Series of Letters. Letter the Third.* 8vo. 87 pp. 2s. Wright, Piccadilly. 1799.

THIS tract is the vehicle of an anſwer to the objections made by the Ex-Profeſſor Dr. Wooddeſon to the Second Letter, and the chief part of it is occupied by a letter to Dr. W. himſelf, on the ſubject of thoſe objections. The part that relates to our national ſyſtem of government, muſt be the chief object of our remarks; it is by this, that the propriety of the arrangement of a part of Dr. W.'s lectures muſt be determined; but of that point we ſhall take no further notice.

" * Magna Brit.

" † Wood, State Trials, &c. Wharton [the celebrated and reverend Thomas Warton] and Wavel, [two ſuppoſed authors of two anonymous hiſtories of Wincheſter], amongſt other errors concerning this affair, ſay that ſhe was actually burnt. Not to mention printed accounts, the tradition of the city was ſufficient to have informed them better.

" ‡ Dalrymple's Memoirs.

" § Ibid. Echard, &c."

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The queſtion who is law-maker, is of the firſt importance in every government, at all times; but the rapid ſucceſſion of great and terrible events, following each other with the force and rapidity of waves driven on by a hurricane, increaſes that importance, at the preſent inſtant, to the higheſt degree of which it is ſuſceptible. To this importance we cannot fully proportion our attention; our care muſt however be, that it ſhall fall as little ſhort of that meaſure as the fundamental plan of our work will permit; and therefore we ſhall, as a preface to our account of the parts of this defence, examine the conſequences of the oppoſite principles of the two writers, as to their effect on the liberties and franchiſes enjoyed, and to be probably enjoyed, under a modified monarchy like our own.

The chief end of perſonal liberty is to cauſe and ſecure the happineſs of the individual; the end of civil liberty is the poſſeſſion of the former, and its ſecure maintenance. They are each means, not ends; and no mean exiſts but for its end. The degree of perſonal liberty, which a ſyſtem of municipal laws gives to individuals, may be ſo great, that the average ſhare of happineſs, which falls to each, will be much diminiſhed; and as that liberty increaſes, the ſociety may approach to the miſery of a lawleſs ſtate. Civil liberty is derived from conſtituent laws, or conſtitutions, or cuſtom declaratory of them; and, in like manner, it may be ſo exceſſive, that the reſtraints upon perſonal liberty, neceſſary to keep the ſtate from perpetual ſhocks and final diſſolution, will cauſe it to fall very ſhort of its end.

The letter-writer had originally laid it down, that the power of *propounding* laws is in the two houſes ſolely; and the whole power of *enacting* in the king. Where the power of adviſing laws is veſted, he and his antagoniſt are agreed; but the latter holds, that the lords and commons are enactors, jointly with the king; the power being divided among them. We had before briefly ſhown, that the quantity of perſonal and civil liberty of the ſubjects is preciſely equal on both theſe principles, and that the ſole difference lies in the dignity attributed by each to the king; which is augmented by the former doctrine. This point, we have to obſerve, is extremely well proved in this reply to Dr. Wooddeſon.

To ſhow how the two principles ſeverally affect our national liberties, it muſt firſt be conſidered, that the reverence paid to the enacting power is greater, as inveſted in the king, than if it were divided tripartitely between king, lords, and commons; for if either of the houſes enacts, its beſt motives always come abroad, debaſed with miſconſtruction, and every bad or ſiniſter repreſentation which can be put upon them. Theſe are diſſe-

minated in the printed debates of both houſes; but on the journals of the upper houſe, are recorded many ſuch cenſures of ſome of their moſt beneficial proceedings. Of this effect, a part is neceſſary, as ſpringing from the very nature of freedom of debate; ſomething more than that may be deemed excuſeable; and even with the addition of all that part which falls under neither of theſe heads, the aggregate conſequences of the freedom of debate are highly beneficial. But, at the ſame time, much of the reverence attached to two of the enacting parties, ſuppoſing the three co-ordinate, is impaired.

From reverence to the enacting power, or powers, ariſes a very effective part of ſubordination to the laws enacted; for the former cannot be increaſed without the latter; and voluntary ſubordination extends both to the letter and ſpirit of thoſe laws. But where the law has little or no moral influence, much contrivance is uſed to evade the letter; and it is very frequently tranſgreſſed, where impunity can be expected. Fewer reſtrictive laws are therefore neceſſary in the firſt caſe; in the ſecond they muſt be multiplied, and their penalties increaſed, as the arts of evaſion, or the audacity of infraction increaſe. Where the reverence to the enacting power is greater, the ſame quantity of civil liberty in a ſtate, be it what it may, will be attended with the greater quantity of perſonal liberty; or it will better ſecure its proper effects. On the other hand, the want of this reverence, or the inſubordination following it, of neceſſity produces a multiplication of reſtraining laws. For practical evidence of this, we may look to late tranſactions. A ſuſpenſion of the *habeas corpus* is, in effect, ſuch evidence. As often as the want of reverence for law riſes to a certain mark, has it not become neceſſary to have recourſe to this ſuſpenſion? Has it not recently generated alſo a neceſſity for new reſtraining acts, to coerce crimes ariſing from inſubordination of a new deſcription?

But in favour of the Profeſſor's principle it will be urged, that the dignity following the enacting of laws, even ſeparated from the propoſitive power, if veſted in a king, muſt be deſtructive to a free conſtitution of government; that high conceptions of the dignity of kings are what has put an end to government by eſtates, in ſo many nations on the continent, and will ultimately produce the ſame effects here. In this way we are accuſtomed to hear the evidence of hiſtory repreſented; yet the examples ordinarily cited, fall very far ſhort of proving what they are adduced to ſupport; the people of thoſe countries, like our own, are divided into two claſſes, the nobility and the commons. Both claſſes being ſubjects, if either attempts to raiſe itſelf above the law, and if the conſtitution by eſtates is loſt in the commotion ſo excited, it is *inſubordination* which

which effects their overthrow, by the union of the king and the other eſtate againſt the offending claſs, or perhaps only with the ſufferance of the latter. Thus in Spain, the government by eſtates was loſt, by the inſubordination of the people; in France, by that of the nobility*, where it was tacitly laid aſide; and in Denmark, where, from the ſame cauſe, ſimple monarchy was introduced more violently.

This explanation of the conſequences of the different opinions held by two perſons, one reported to be the hiſtorian, and the other formerly Vinerian Profeſſor of the Engliſh law, we thought ourſelves obliged to enter into, by virtue of our original engagement, to advert to principles, as well as writings, and to anticipate ſuch groundleſs charges, as might render our attentive execution of the firſt of theſe objects leſs effective.

We come now, though after a long introduction, to the defence of the Letter, confining our notices to the chief points of conteſt between theſe opponents. Each of them appeals to the form of the ſtatutes, to decide the great queſtion, where the power of enacting laws is fixed. Dr. W. contends, that a phraſe following the extract of the form, as given by the letter-writer, puts a negative on his conſtruction of it. But the letter-writer ſhows in anſwer, that the phraſe alledged being in general terms, cannot invalidate the preceding paſſage, which is ſpecial and particular; and beſides, to us he ſeems juſtly to infer, from the carefully digeſted opinion of the great lawyer who was lately attorney-general, that this paſſage exhibits no preciſe meaning, or a meaning not hoſtile to his poſition. On this we ſhall make

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* The commotions excited by them, continued for nearly a century, when they were finally reduced by Mazarine; the nation, theatrical in every thing, was, at certain periods, celebrated for theatrical profeſſions of loyalty; but, in 219 years, ending in 1793, they had ſix princes ſat upon the throne. The rebellions of the Pariſians, drove three of them from that capital, and impriſoned one in it; three of theſe kings were murdered. Louis XIV was ſtill, in 1692, to appearance idolized by his ſubjects; when Mr. Moleſworth, whoſe attention was particularly directed to the revolutionary tendencies of the ſeveral ſimple monarchies of Europe, pronounced the tenure of the kings of that country, in the powers they enjoyed, more precarious than that of any other. Louis the XIVth, in his minority, was expelled from his capital. The reign of his father, Louis XIII, was diſturbed by frequent rebellions of the nobility, and by wars with his mother. The reign of Louis the XVth, alone, was undiſturbed by very formidable civil wars. As for this long period, can any one ſay of the hiſtory of practical and effective reverence for kings in France, that it is more than a blank?

no

no further remark; becauſe, when Dr. W.'s Vindication was conſidered by us, we ſhowed that the original, technical, and legal ſenſe of the word *authority* (the ſubject of this diſputed ſentence) in reality confirms the conſtruction of the letter-writer; and, although the term was borrowed by the penmen of our laws, from a foreign code, it might very well be preſumed to be adopted by them into our's in that technical ſenſe; by which *authority* ſignified the power of propounding laws only, the enacting power being diſtinguiſhed from it, under the name of *majeſty*; and that this might be allowed, though the preciſe meaning of the term was not always afterwards obſerved. In his defence on this head, the Profeſſor is accuſed by the letter-writer, of a ſuppreſſion of a very particular ſort. Speaking of the authorities produced for it in the Letter he is anſwering, Dr. W. denies that the opinion of the late attorney-general can be brought againſt him (§ 17). Now, in the Second Letter, there are large citations from that great lawyer, in which the paſſages fully making againſt Dr. W. are diſtinguiſhed in the printing; and, for a collateral point, he quotes a part of theſe extracts from the Letter itſelf, which makes againſt another poſition* of the letter-writer. On this occaſion,

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* The Attorney-General has ſtated, that the king has prerogatives as a conſtituent part of Parliament; but this, if admitted, does not decide the main queſtion. For the enacting power being different from the propounding, laws being made in Parliament, the functions of its parts may be ſo divided, that while two have, *jointly*, the authority of propounding, the other may have, *excluſively*, that of enacting. It may be added here, that in our critique on the Profeſſor's anſwer to the Second Letter, following Blackſtone, it was ſaid that the Parliament, named Colloquium by our Latin writers, being an aſſembly for public debate, the king cannot be a conſtituent part of it; as, in the preſent ſtate of the prerogative, he cannot notice any thing paſſing in the public debate. But the authority of a very acute and learned Engliſh lawyer, of popular principles, in the middle of the laſt century, is better than that of a Monkiſh hiſtorian. Nath. Bacon, in his hiſtorical diſcourſes, in a chapter where he firſt mentions Parliament eo nomine, contending that it did not conſiſt excluſively of the Norman peers, ſays that William Rufus could not certainly have reigned thirteen years, without *a parley with his commons and clergy:* (p. i. c. 46) an opinion which he afterwards retracts, c. 54. And of his ſucceſſor he obſerves, "we find very little ſaid of *his parley with his people in a parliamentary way.*" In which way we find, that when the commons preſented their bills or petition, the king in his anſwer ſometimes granted certain parts abſolutely, others with limitations expreſſed by him, and negatived the remainder. Of the latter, we have an example

occaſion, he gives a general weight to the author of the opinion he is quoting, in ſuch a ſtudied form of deference, that he muſt be concluded by it on his main point, where it is entirely againſt him. We greatly lament that any failure of attention, on the part of the Profeſſor, ſhould have led him to forget, and then to deny effectively, what ſo great an authority had expreſsly laid down. But it is not neceſſary to enter into the cauſes which render men of eminence careleſs, and relax their attention in examining what accidentally comes into their minds. Their exactneſs perhaps is greateſt, at the inſtant before their authority becomes higheſt. The counterpart of this error of omiſſion, is the conception that an opponent had ſaid what he has not, and citing it with the mark of quotation, where the whole point turns upon the erroneous addition. Yet even thus far, a fatal and overweening confidence in a memory not ſufficiently faithful, appears to have betrayed Dr. W*.

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ple in the Rot. Parl. 33 H. 6, No. 47: "And as to the remanent conteyned in this petition of reſumption, not ſpecified in this his anſwer, Le Roi s'aviſera." In other caſes a part was granted, the remainder referred to the council; Rot. Parl. 6 H. 6, No. 100. How different this from the ſimple negative and affirmative of the king now in uſe! The anſwers of the king were alſo ſometimes no more than penmens' notes of the heads of anſwers, not adequately purſuing the matter of them; as is clearly proved on their own authority. Thus, to a certain petition, Rot. Parl. 6 H. 6, No. 14, the king is made to anſwer, that the thing prayed for "ſhall be executed with all poſſible haſte": then follows the "Reponce en Engleis as dites petitions," at about twenty times the length. This ſhows that no other forms of expreſſion but thoſe concurred in by all theſe penmen, can be good ground of argument; and particularly not ſuch as are ſingle, or unfrequently occurring.

* The letter-writer conſidering our government as that of a king, acting always by the advice of the councils the fundamental laws aſſign to him, had objected to the expreſſion *our's is a government by king, lords, and commons.* The Profeſſor, deſirous of making him appear to have contradicted himſelf, after ſaying, "I know not how he will make his peace with the loyal aſſociations of 1792," then inſerts a paſſage as from the Letter, p. 111, thus printed with marks of quotation and italics. Who "reſolved to adhere to *the government as eſtabliſhed in the king, lords, and commons.*" Vind. 523. On turning to the Letter, we muſt ſay it is not found as quoted; but, on the contrary, that they "declared"—"that they will ſtand by the kingly government;" that is, as appears from the following context, the modified monarchy which now exiſts. It is ſeldom that precipitance, and an erroneous memory, lead reſpectable men into errors ſo important.

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The letter-writer has denied the co-ordination of the two houſes, ſeverally, with the king; Dr. W. affirms it. Each of them underſtands coequality by that term. The latter argues from the authority of a paſſage from Hale, who ſays that, in making ſtatute and ſpiritual laws, the king has only a *qualified* and *co-ordinate* power. We muſt obſerve on this, that the term co-ordinate has two ſenſes; the firſt direct and radical, eſtabliſhed or modified by the ſame rule or ordinance which here is to be underſtood to be our conſtitution of government, which ſenſe ſeems to have been intended by Hale, when he prefixed the attributive *qualified* to it; and the effect of ſuch ordinance may be, to aſſign to divers perſons and aſſemblies their reſpective and different functions, varying in their natures, and unequal in effective power and dignity. If it be therefore admitted, that by ſome writers on this ſubject, co-ordination had been underſtood as meaning co-equality, which is given as a ſecondary ſenſe of the term, yet it muſt be conſtrued here, ſo as not to be repugnant to the context, but that they may both ſtand together; and Hale was immediately before contending, that laws were made by the king with advice, a qualified power in which, however, by his ſtatement he has no copartner, and therefore no coequal. He does not uſe the term co-ordination in the ſenſe contended for by Dr. W. and it ought to be rejected as equivocal.

Dr. W. is alſo here juſtly reprehended for maintaining, that the modern diviſion of the functions of government into legiſlative and executive is adequate; for the anſwer ſhows, that certain of the higher functions of government cannot properly be referred to either of the above heads: and if the Profeſſor had ſubſtituted his own definitions for the things defined, he muſt have diſcovered this error; for legiſlation he defines to be, "the giving of laws to a people," or ſtatutes, that is, ordaining them: and the function of the executive power he makes to conſiſt in "the expediting of the things ſo ordained." (§ 3.) He thus reduces the whole practical part of government into actions in the courts of law. In this particular likewiſe, the letter-writer has Mr. Locke with him, who, feeling this conſequence of the diviſion, endeavours, and goes a conſiderable length toward the reformation of it, by ſaying that a third power muſt be added to theſe two; and the neceſſity of the addition, he contends is derived from the very nature of man*.

* Civ. L. ch. xii. § 145.

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This he calls the federative power, that of making war and peace: his threefold diviſion is not however complete*.

All the ramifications of an error in fundamentals are alſo errors variouſly modified. Many of thoſe of the Profeſſor are here traced and pointed out; and the appearance of his deſire of carrying his cauſe into a wrong court, the ſeeming *provocatio ad populum*, is complained of and cenſured. To repeat the approbation we have formerly given to the main opinions of the author of this anſwer, and of its exact conformity to the letter and ſpirit of our conſtitution of government, in the ameliorated ſtate in which we have long poſſeſſed it, is unneceſſary. On a careleſs paſſage which we obſerve in the Letter, we muſt make a ſhort remark. The writer ſpeaks of the conſtituent parts of Parliament in terms which almoſt admit that the king is to be enumerated among them: a poſition to which he certainly does not accede. Yet from this lapſe it is to be inferred, that a writer may hold a principle to be erroneous, and yet, for want of attention, may make uſe of a cuſtomary phraſe, in which it ſhall be tacitly more or leſs fully implied. A remark, from which a rule of citation, in all controverſies like this, may be inferred. There is much acuteneſs in the argument, and purity and vivacity in the ſtyle† of this anſwer;

* Acts of government, as reſpecting men the agents, muſt follow the general nature and faculties of man. Its functions therefore are to deliberate, ordain, and execute. According to the ſyſtem of the letter-writer, our conſtitution of government has the moſt exact ſimilitude to that of nature: the councils, although ſeveral and one pre-eminent over the reſt, deliberate: the king ordains. His officers execute; and, on certain occaſions, the whole body of the ſubjects by law become ſuch. Theſe acts may be further ſubdivided, as to their objects or ſubject, into partial and univerſal; and as to their occaſions, into temporary or permanent: and in this diſtribution of the acts of government analogous to that of all the acts of man, their objects and circumſtances, each of them will find their proper place: the making of public and private laws; orders of council relative to police and money; proceedings of courts; war and peace, &c. &c. And they might be arranged in a regular analytical table, in their natural order.

† It is not our cuſtom to note theſe things in political tracts, unleſs very diſtinguiſhable; but having done it, it engages us to expreſs our objection againſt uſing the word compaſſion as a verb. An authority may be quoted for it, but under a falſe name: and a converſion of a noun into a verb in verſe, is no authority for a proſe writer: there are ſome rules of diction proper to each excluſively. There is alſo the ſtrange word *adone*, which we never ſaw before, for *have done*. But, with regard to ſtyle, we adopt a maxim of Cicero; it is to be judged,

answer; and where it rises sometimes into the warmth with which accusation is repelled, it never rises higher than that degree which the charge expressed and implied warrants. There are some passages also distinguished by a very brilliant and chaste comic wit, which, if we had room for extracts, after the account we have given, we should here insert.

ART. XVI. *Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year* 1799. *Volume XVII.* 8vo. 444 pp. 5s. Robson, &c. 1799.

IN the Preface to this volume the reader is informed, that the portrait of the late Dr. P. Templeman, principal Secretary of the Society for the Encouragement of Arts, &c. has been prefixed to the title-page, by order of the Society, as a just and grateful tribute to the memory of that worthy and learned gentleman. After this, is given a summary account of the principal articles that are contained in this volume, and the Preface concludes with the following encouraging paragraph:

"There remains only to say, that, notwithstanding the establishment of several societies on a plan somewhat similar to this, yet such is the present state of this institution, that the ingenious of both sexes are thus publicly invited to submit their works and inventions to the inspection of this society, from whom, they may be assured, they will meet with every attention and encouragement their merit may entitle them to, and thereby insure to themselves honour and profit in the present instance, and be authorised, at a future period, to reflect with pleasure, that their names will stand recorded to posterity among those worthies who have contributed to the advancement of the Arts, the Manufactures, and consequent commerce of their country; from whence only can ultimately arise the interest, the riches, and the permanent glory of the kingdom."

The Contents are arranged under the usual heads; namely, Premiums offered in 1799, Papers in Agriculture, Papers in Polite Arts, Papers in Mechanics, Papers on Colonies and Trade, Rewards bestowed, Presents received, Catalogue

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judged, non ex singulis vocibus, sed ex perpetuitate atque constantia. He indeed applies it to the determination of the doctrines held by the different sects in his time, and it is a great canon for that purpose at the present day.

of Models and Machines, Liſt of Officers, Liſt of Members, Index.

Among the premiums, the following are ſuch as have been either increaſed in value, or newly offered to the public.

For the Method of making Meadow-Hay in Wet Weather.

For improving Waſte Moors in this Kingdom.

For deſtroying the Fly, and Caterpillars, on Fruit-Trees, and culinary Plants.

For the Cure of the Rot in Sheep.

For the Perſons of Rank and Opulence who ſhall contribute to the Comfort of the labouring Poor, by the Erection of Cottages for their Dwellings, and allotting a Quantity of Land for their Accommodation.

For diſcovering a Subſtitute for Tar.

For the beſt Baſſo Relievo in Terra Cotta; the Subject from Homer's Iliad.

For the Diſcovery of a Machine for making Bricks; and,

For a Method of heating Rooms, for the Purpoſes of Manufacturers.

The papers in Agriculture are as follows:

A full and exact Account of the Improvements on the Farm in the Great Park, at Windſor, by Nathaniel Kent, Eſq. by Permiſſion of his Majeſty; for which the Society returned their due acknowledgments to their moſt gracious Sovereign, and their thanks to Mr. Kent.

The intelligent writer of this paper, begins by ſtating the grounds upon which his Majeſty's large ſyſtem of agriculture has been founded. He mentions that, in 1791 and following years, the Park was divided into two great farms, beſides 2,400 acres, which remain ſtill in plantations and park. He then ſtates the motives which, as he thinks, induced his Majeſty to adopt the farming ſyſtem upon ſo large a ſcale; namely, to create labour for the induſtrious poor* in the neighbourhood, as alſo for trying experiments in agriculture. Laſtly, he deſcribes the experiments, and the reſults. In the account of the general plan, as well as of the experiments, and of the reſults with which they were attended, the reader will not find any material deficiency; every circumſtance, that ſeems to be at all uſeful, being clearly and particularly ſtated; ſuch as the quality and previous diſpoſition of the ground; the nature of the plants; the quantity and value of the productions, &c. This paper is concluded by the following account:

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* We muſt object to the terms *induſtrious poor, labouring poor*, though ſo much in uſe; the induſtrious are not the poor.

"I ſhall

"I ſhall cloſe my obſervations," ſays Mr. Kent, "upon his Majeſty's farms, with a deſcription of his mill, which I conſider as the moſt benevolent thing that can be done for the poor, and which I moſt earneſtly recommend to all gentlemen of landed property, who have like means of doing it. A ſmall over-ſhot mill is erected, and worked by the waſte water from the lake below the Lodge, where a ſufficiency of corn, two thirds wheat, and one third rye, is ground, dreſſed, and given to all the labourers, at ſixteen pence per ſtone, of 14 lb. in quantities ſuitable to the ſize of their families, which is the firſt of all comforts to them, and a ſaving of at leaſt twenty per cent. from what it would coſt them to buy it from the mealmen, or ſhopkeepers."

The ſecond article amongſt the agricultural papers conſiſts of *a Letter, and a Certificate*. In the letter, Thomas Page, of Ely, Eſq. aſſerts (and his aſſertion is confirmed by the certificate of Mr. John Phillips) his having planted 7½ acres of the various oziers, fit for the purpoſe of baſket-making, not leſs than 13,000 to the acre, and on ſome acres conſiderably more than 14,000; for which the Society adjudged to him the Gold Medal.

The third article is, *An Account, with various Certificates, of three Fields, containing nearly* 23½ *Acres, which were drilled with Beans in the Spring of* 1797, *and were ſown with Wheat the ſame Year. By Mr. Robert Dudgeon, of Tynningham*; for which he received the premium of Twenty Guineas from the Society. Mr. Dudgeon gives a very particular account of the nature of the ſoil in different parts of his fields, together with his mode of preparing them; as alſo of the produce, the expence, and various other particulars.

The premium of Thirty Guineas was, in the laſt ſeſſion, adjudged by the Society to Mr. William Seaton, of Tilgate in Suſſex, who ſent to the Society *an Account, with Certificates, of the Expence of cultivating ſix Acres of Land for, and planting the ſame with Potatoes; and of the Produce and Value thereof for feeding Cattle*.

The particulars here mentioned are clearly and conciſely ſtated in the following liſt, which, we think, muſt prove acceptable to the proprietors of land, eſpecially when they are informed, that the land uſed by Mr. Seaton was of a very poor and unpromiſing nature.

Expence.

	L.	*s.*	*d.*
Three ploughings, at 3s. per acre each time, the ground being light	2	14	0
Three harrowings, at 1s. per acre	0	18	0
Riding up, and covering the potatoes, 4s. per acre	1	4	0
Dung, 12 cart-loads per acre, at 2s. each	7	4	0

	£.	s.	d.
Carting and ſpreading, 1s. per acre	3	12	0
Potatoes, 20 buſhels per acre, at 1s.	6	0	0
Cutting potatoes, 1d. per buſhel	0	10	0
Setting, 2s. per acre	0	12	0
Hoeing, 2s. per acre	0	12	0
Earthing up, 2s. per acre	0	12	0
Taking up and ſecuring, 1s. per acre	6	0	0
Rent and taxes, 6s. per acre	1	16	0
£.	31	14	0

Value of Produce.

	£.	s.	d.
Fatting one cow 105 days, at leaſt two buſhels per day, well worth	10	10	0
N. B. She improved 12l. at leaſt.			
Feeding 8 ſtore-pigs 21 weeks, at 1s. per week each	8	8	0
Ditto 1 two year old bull, at 3s. per week	3	3	0
Ditto 16 yearly calves, at 18d. each per week	25	4	0
Ditto one cow and calf, at 3s. 6d. per week	3	13	6
Ditto 3 heifers in calf, at 3s. per week each	3	12	0
226 buſhels given to three milch cows in 151 days, being half a buſhel per day each, at 1s. per buſhel	11	6	0
280 buſhels reſerved for ſeed	14	0	0
£.	79	16	6

The fifth article is a long paper of Mr. Robert Bell, of Huntſhill near Jedburg, North Britain, to whom the Society gave the Silver Medal and Twenty Guineas, being the firſt premium offered for *improving Land lying waſte or uncultivated.* This long account ſeems to be written with great preciſion, as every particular relative to the general plan, the peculiar methods, the articles employed, and the expences incurred, is clearly and ſatisfactorily ſtated.

The ſecond premium for *improving Waſte-Land*, namely, the Silver Medal and Ten Guineas, was adjudged by the Society to Mr. John Fox, of Boxhill, Surrey, from whom the Society received a proper account and certificate. In this account, which is not nearly ſo long as the preceding, the various particulars which relate to the mode of managing the land, and to the expences, &c. are likewiſe clearly and diſtinctly ſtated. It appears that 172 acres of land, which were waſte and uncultivated, were brought, by Mr. Fox's management, to their preſent proper ſtate of cultivation.

The Silver Medal was alſo adjudged to Mr. Wakefield, for his communication of *the Manner of tippling Clover and Lu-*

cerne Hay; this being the premium offered for making hay in wet weather.

"The practice is to roll the graſs up immediately after the ſcythe, into bundles or tipples of the ſize of a ſmall barley-ſheaf; then draw out a band from one ſide (leaving it untied) twiſt it as drawn out, and tie it firm round. The tipple being placed betwixt the knees, that part above the band is drawn through the hands with a twiſt, and the longeſt graſſes drawn out ſo far as to tie in a knot, which furniſhes the point of the cone, and forms the tipple. The advantages are evident, as the rain is carried off ſimilar to the thatch of a houſe, and the ſun and wind have ſuch acceſs as to prevent fermentation, conſequently cannot injure in any reaſonable time."

A Silver Medal was adjudged by the Society to John Middleton, for his *Obſervations on various Kinds of Manure.* Mr. Middleton performed his experiments on a farm ſituated at Merton, in Surrey, for the purpoſe of aſcertaining the moſt appropriate dreſſing for the ſoil, which is a tenacious loam, on a ſubſtratum approaching towards yellow clay. His experiments were performed with the following articles; namely, peat aſhes, coal aſhes, wood aſhes, malt duſt, ſoot, ſoap-maker's waſte, ſweepings of London ſtreets, the ſoil of privies, and farm-yard dung.

A Gold Medal was alſo adjudged to Matthew Forſter, Eſq. for his *Account of the Experiments made on a* 21 *Acre Field of light ſandy Loam, from* 4 *to* 6 *Inches deep, on a ſandy Subſtratum, to determine the comparative Advantage of the Drill or Broad-Caſt Method in the Cultivation of Turnips.*

This paper, which is accompanied with a proper certificate, is of a conſiderable length, and its contents are arranged under diſtinct ſections, with the following titles. The moſt uſeful Soil for Turnips; inferior Soils for Turnips; preparing the before-mentioned Soils for Turnips; Manures; ſowing Turnips; Method of Drilling; comparative Advantage between Drill and Broad-Caſt; of Drilling on inferior Soils; and to preſerve Turnips for late Spring-feeding.

A Silver Medal was likewiſe voted to the Rev. H. J. de Salis, D. D. for his cultivation of Parſneps, for the purpoſe of feeding cattle and ſheep.

The thanks of the Society were voted to Thomas Skip Dyot Bucknall, Eſq. for his *Communication relative to the Cauſe of Blight on Fruit-Trees.*

After various general remarks on the gradual decay of thoſe fine ſpecies of the apple, &c. which were formerly luxuriant in this country, as alſo on the method of orcharding, on which the writer of this paper has beſtowed particular attention,

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he expreſſes his ideas on Blights; from which it appears, that the principal cauſes of blight on trees are all thoſe which have a tendency to prevent the due impregnation of the bloſſoms, or injure the foliage of the trees; and ſuch are the ſucceſſive tranſitions from heat to cold; heavy rains; cold winds, with ſnow or ſleet, after a warm day; cold under-water or land ſprings; long droughts, with drying winds; and, moſt of all, the numerous inſects, which do not come over in thick hazy clouds, as ſome perſons think, but are generated under rotten bark, moſs, &c. which is ſuffered to accumulate upon trees, eſpecially on ſuch as are old.

The above-mentioned papers on Agriculture are followed by the papers on Polite Arts; of which there are three only in the preſent volume.

The firſt of thoſe papers is *on the Subject of painting in Oil, in a Manner ſimilar to that practiſed in the ancient Venetian School, by Mr. Timothy Sheldrake*; and is a continuation of his other paper on the ſame ſubject, which was publiſhed in a former volume of the Tranſactions. This paper is divided into three parts; 1ſt, *An Account of the Proceſs uſed to ſeparate the Mucilage from Linſeed-Oil*, &c. After ſome unſucceſsful experiments, Mr. S. ſays,

"I filled a half-pint phial full of linſeed oil, corked and tied it ſecurely over with a bladder. This I expoſed to the heat of the ſun in ſummer, during the whole day: after it had remained a few days in this ſituation, the upper part of the phial was covered with drops, ſimilar to thoſe produced by holding a wet bottle to dry before the fire. I then ſhook it well, which made the contents look muddy, and ſet it to reſt again. After a time it became clear, and a portion of tranſparent liquor like water lay at the bottom. I then repeated the ſhaking and ſetting it to reſt, till no additional quantity of this fluid was ſeparated.

"By trying this experiment repeatedly upon oils procured from different places, I found that ſome oils afforded much more mucilage than others."

2ndly. *To diſſolve Copal in Spirit of Turpentine.*

"Whatever quantity," ſays Mr. Sheldrake, "is to be diſſolved, ſhould be put into a glaſs veſſel capable of containing at leaſt four times as much, and it ſhould be high in proportion to its breadth.

"Reduce two ounces of copal to ſmall pieces, and put them into a proper veſſel. Mix a pint of ſpirit of turpentine with ½ of ſpirit of ſal ammoniac; ſhake them well together; put them to the copal; cork the glaſs, and tie over with a ſtring or wire, making a ſmall hole through the cork. Set the glaſs in a ſand heat ſo regulated as to make the contents boil as quickly as poſſible, but ſo gently that the bubbles may be counted as they riſe from the bottom. The ſame heat muſt be kept up exactly till the ſolution is complete."

3dly.

3dly. *To diſſolve Copal in Alcohol.*

" Diſſolve half an ounce of camphire in a pint of alcohol; put it in a circulating glaſs, and add four ounces of copal in ſmall pieces; ſet it in a ſand heat, ſo regulated that the bubbles may be counted as they riſe from the bottom; and continue the ſame heat till the ſolution is completed."

For the better management of, and ſucceſs in, the two laſt proceſſes, Mr. Sheldrake ſubjoins ſeveral remarks; but for thoſe we muſt refer our readers to the paper itſelf.

The ſecond paper deſcribes the *Proceſs for producing the Lights in ſtained Drawings, by Mr. Francis Nicholſon, of Ripon, Yorkſhire;* which proceſs was purchaſed by the Society for the ſum of Twenty Guineas.

This proceſs, which we cannot properly abridge, nor conveniently inſert at length, is intended for producing the lights in ſtained drawings, by removing, after the ſhadows are waſhed in, the colour where the lights are required, giving by this method the effect of body-colour with greater clearneſs, and without any of its diſadvantages.

The third paper contains *the Proceſs of hardening Clay Models, and Caſts in Plaſter of Paris; ſo that the former repreſents Bronze, and the latter Marble. By the Miſs Knights, of Sticken in Buckinghamſhire*; for which the Society preſented thoſe ingenious young ladies with the Greater Silver Pallet.

" The method of giving clay models the appearance of bronze, and hardening caſts in plaſter, is ſimply by waxing them:—which is done by making the clay model moderately hot by the fire, and then pouring melted bee's-wax on it, and continuing to do ſo till ſuch time as the colour becomes ſufficiently dark.

" Caſts in plaſter muſt not be made nearly ſo hot as the clay models; the wax muſt be of the pureſt ſort; and the caſt muſt be dipped into the veſſel of melted wax."

The Mechanical Papers contained in the preſent volume are five in number. The firſt is the *Deſcription of an Inſtrument for gauging Cutters for Wheels, for the Uſe of Clock and Watch-Makers. By Mr. Robert Hyam, of St. Peterſburg*; which is accompanied with a plan and profile of the inſtrument on two plates.

It appears that, beſides this account, Mr. Hyam tranſmitted to the Society the inſtrument itſelf, and a volume of the calculations neceſſary for uſing it; and that, in return, the Society preſented him with their Gold Medal. In all mechanical performances where wheels are uſed with teeth, the workman will certainly be enabled, by the uſe of this inſtrument, to perform his work in a direct and expeditious manner inſtead of the

the uſual mode, which is by gueſs, and of courſe imperfect. In order to give our readers ſome idea of the principle and conſtruction of this inſtrument, we ſhall ſubjoin a few paragraphs from the deſcription itſelf.

"The diameter of a circle being to its circumference nearly as one to three (which ratio may be accurate enough for the purpoſes here meant) a wheel of ſix inches diameter will have about eighteen inches in its circumference. Since then, in cutting a number of teeth in a wheel, you are to have as many interſtices or ſpaces between the teeth as the teeth themſelves, you will therefore have twice as many diviſions in the circumference as the number of teeth; viz. one half of the diviſions for the teeth themſelves, and the other half for the ſpaces between. You need then only to divide the circumference into twice the number of teeth, and you will have the breadth of each tooth, as well as the breadth of each ſpace between them, and this ſame breadth is the thickneſs of the cutter with which the teeth are to be cut.

"In order to exhibit the thickneſs of a cutter accurately, for all ſorts of wheels uſed in watch and clock-making, I have calculated tables, and invented a gauging inſtrument. The inſtrument is a ſector of a circle, on the arch of which there are laid down ſix inches, each divided into forty equal parts; and it has two indexes, one from the centre of motion to the circumference, the other from the ſame centre to a moveable piece of ſteel which reaches to the gauge.

"Theſe indexes are to one another as $11\frac{1}{4}$ inches to $\frac{1}{4}$ an inch, or as 45 to 2, and therefore as $\frac{1}{4}$ to $\frac{1}{30}$. So that whilſt the ſhorter index moves $\frac{1}{30}$ of an inch, the longer will in the ſame time move $\frac{1}{4}$ or $\frac{10}{40}$ of an inch, i. e. 30 of thoſe diviſions, 40 of which every inch on the arch is divided into. And, converſely, whilſt the longer index moves $\frac{10}{40}$ of an inch, the ſhorter will move $\frac{1}{30}$ of the ſame; and will therefore exhibit in the gauge $\frac{1}{30}$ of an inch for the thickneſs of a cutter to cut 240 teeth, in a wheel of ſix inches diameter. And the ſame holds good for a cutter of any other thickneſs."

The ſecond paper deſcribes *the Application of a Crank to anſwer the Purpoſes of an Eſcapement in Clocks. By Mr. Simon Goodrich*; for which he received from the Society a bounty of 65l.

This account is accompanied with a copper-plate engraving. The advantages of this curious eſcapement are ſtated to be, 1. Simplicity of conſtruction, conſequently cheapneſs. 2. Total ſilence when going. 3. Keeping good time. And, 4. Durability, and great certainty of continuance.

The third paper contains *the Method of preparing and turning a true round or ſpherical Figure, between two Centres, principally upon a large Scale, by Means of the large Wheel commonly made uſe of by Turners. By Mr. Thomas Cook, of Newington, Surrey*; for which the Society voted him a bounty of Twenty Guineas.

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The fourth paper contains *the Deſcription, with a Plate, of a Machine, invented by Mr. William Featherſtonhaugh, for counterbalancing the Ropes uſed in the deep Shafts of Mines;* for which Mr. F. received the thanks of the Society and the Silver Medal. This contrivance cannot be eaſily deſcribed without the plate.

The fifth and laſt mechanical paper is, an *Account, with a Plate, of a Method of laying on Water upon Water-Wheels. By Sir Thomas Hanmer, Bart.* for which communication he received the thanks of the Society. This contrivance is likewiſe incapable of being deſcribed without the plate.

Under the title of Colonies and Trade, this volume of the Tranſactions, &c. contains one paper only. It is, a *ſhort Account, with a Certificate, of the Cultivation of the Bread-Fruit Trees in the Iſland of Jamaica. By Mr. Archibald M'Leiſh*; for which the Society preſented him with the Silver Medal and Twenty Guineas.

Every benevolent perſon muſt be highly pleaſed to hear, that the writer of this account

" planted within a ſtrong encloſure, formed of a ſtone wall four feet and a half in height, which takes in an area of about three acres and a half, one hundred and one bread-fruit trees; the original plants of which were brought from Otaheite, and put in the ground from the 17th of October, 1797, and continued to be ſupplied with freſh plants until January the 1ſt, 1798; the whole of which number of bread-fruit plants are now in a moſt thriving and flouriſhing ſtate.

" *The method of cultivating the Bread-Fruit Trees is as follows:*

" By ſuckers and layers; and alſo by cutting off the ſmall roots of one quarter of an inch to one inch and a half diameter, and about five inches in length, from trees that bear fruit, which muſt be planted, the ſmall end downwards, and the thick end about half an inch above the ſoil; and in ten months they may be tranſplanted.

" The trees arrive at the greateſt perfection in a rich loamy ſoil, and require great heat and moderate moiſture."

ART. XVII. *Speech of the Right Honourable William Pitt, delivered in the Houſe of Commons, Monday, February 3, 1800, on a Motion for an Addreſs to the Throne, approving of the Anſwers returned to the Communications from France, relative to a Negociation for Peace. Fourth Edition.* 8vo. 120 pp. 2s. Wright. 1800.

THIS admirable publication, which has already paſſed through four, not *fictitious* editions, but of ſeveral thouſand copies, has very ſeaſonably appeared, to obviate the prejudices which even

even ſome well-meaning individuals had entertained againſt the anſwers given to the propoſitions from France. It is impoſſible to conceive any compoſition more animated in its manner, more impreſſive in its diction, more perſpicuous, or demonſtrative in its arguments. The Speech was made in reply to Mr. Erſkine; and commences with refuting, once more, the hacknied and worn-out aſſertion, that England was the aggreſſor in this war. This is done, not by dogmatical affirmation, or ſpecious oratory, but by the introduction of facts and dates. After this Speech, and the excellent publication from the pen of Mr. Marſh, we truſt we ſhall hear no more of this diſingenuous topic. Mr. Pitt thus ſtates the queſtion:

"Unwilling, Sir, as I am, to go into much detail on ground which has been ſo often trodden before; yet, when I find the Learned Gentleman, after all the information which he muſt have received; if he has read any of the Anſwers to his Work, (however ignorant he might be when he wrote it) ſtill giving the ſanction of his authority to the ſuppoſition, that the order to M. Chauvelin to depart from this kingdom was the cauſe of the War between this Country and France, I do feel it neceſſary to ſay a few words on that part of the ſubject.

"Inaccuracy of dates ſeems to be a ſort of fatality common to all who have written on that ſide of the Queſtion; for even the writer of the Note to His Majeſty is not more correct, in this reſpect, than if he had taken his information only from the pamphlet of the Learned Gentleman. The Houſe will recollect the firſt profeſſions of the French Republic, which are enumerated, and enumerated truly, in that note,—they are teſts of every thing which would beſt recommend a Government to the eſteem and confidence of Foreign Powers, and the reverſe of every thing which has been the ſyſtem and practice of France now for near ten years. It is there ſtated, that their firſt principles were love of peace, averſion to conqueſt, and reſpect for the independence of other Countries. In the ſame note, it ſeems indeed admitted that they ſince have violated all thoſe principles, but it is alledged that they have done ſo, only in conſequence of the provocation of other powers. One of the firſt of thoſe provocations is ſtated to have conſiſted in the various outrages offered to their miniſters, of which the example is ſaid to have been ſet by the King of Great Britain in his conduct to M. Chauvelin. In anſwer to this ſuppoſition, it is only neceſſary to remark, that before the example was given, before Auſtria and Pruſſia are ſuppoſed to have been thus encouraged to combine in a plan for the partition of France; that plan, if it ever exiſted at all, had exiſted and been acted upon for above eight months: France and Pruſſia had been at war eight months before the diſmiſſal of M. Chauvelin. So much for the accuracy of the ſtatement.

"[*Mr. Erſkine here obſerved that this was not the ſtatement of his argument.*]

"I have been hitherto commenting on the arguments contained in the Notes, I come now to thoſe of the Learned Gentleman. I underſtand

ſtand him to ſay, that the diſmiſſal of M. Chauvelin was the real cauſe, I do not ſay of the general war, but of the rupture between France and England; and the Learned Gentleman ſtates, particularly, that this diſmiſſal rendered all diſcuſſion of the points in diſpute impoſſible. Now I deſire to meet diſtinctly every part of this aſſertion:. I maintain on the contrary, that an opportunity was given for diſcuſſing every matter in diſpute between France and Great Britain, as fully as if a regular and accredited French Miniſter had been reſident here;—that the cauſes of war, which exiſted at the beginning, or aroſe during the courſe of this diſcuſſion, were ſuch as would have juſtified, twenty times over, a declaration of war on the part of this Country;—that all the explanations on the part of France, were evidently unſatisfactory and inadmiſſible, and that M. Chauvelin had given in a peremptory ultimatum, declaring, that if theſe explanations were not received as ſufficient, and if we did not immediately diſarm, our refuſal would be conſidered as a declaration of war.

"After this followed that ſcene which no man can even now ſpeak of without horror, or think of without indignation; that murder and regicide from which I was ſorry to hear the Learned Gentleman date the beginning of the legal Government of France.

"Having thus given in their ultimatum, they added, as a farther demand (while we were ſmarting under accumulated injuries, for which all ſatisfaction was denied) that we ſhould inſtantly receive M. Chauvelin as their Ambaſſador, with new credentials, repreſenting them in the character which they had juſt derived from the murder of their ſovereign. We replied, "he came here as the repreſentative of a ſovereign whom you have put to a cruel and illegal death, we have no ſatisfaction for the injuries we have received, no ſecurity from the danger with which we are threatened. Under theſe circumſtances we will not receive your new credentials; the former credentials you have yourſelves recalled by the ſacrifice of your king." P. 6.

Purſuing this argument, the Miniſter forcibly deſignates and expoſes the exorbitant expectations of the rulers of France; their inſolence of language; their ſyſtematic plans of tyranny, cruelty, and oppreſſion, exemplified by their decrees; the orders given to, and enforced by their generals; their conſiſtent, but audacious and unprincipled invitations held out to all the nations of Europe, to throw off the reſtraint and ſubordination of their different governments, and to receive in their ſtead French liberty, and French principles, or, in other words, atheiſm, democracy, and rapine. This part of the Speech concludes with an able ſumming up of the different arguments adduced to prove, that England is innocent of the origin of the war; and we have no heſitation in declaring, that we think them unanſwerable.

Mr. Pitt next undertakes to inform the Houſe, that there is not a country in Europe againſt which France has not either declared an open and aggreſſive war, violated ſome poſitive treaty, or broken ſome recognized principle of the law of nations.

tions. This is proved in the caſes of the Papal power, of Sardinia, of Auſtria, and of Pruſſia, of Portugal, of Naples, and of Spain. Our attempts to negociate are afterwards explained and vindicated, and the reaſonable claims of this country are demonſtrated. As we think this part of the Speech very ſingularly excellent, we ſhall lay it before our readers.

" In reviewing the iſſue of this Negociation, it is important to obſerve, that France, who began by abjuring a love of conqueſt, was deſired to give up nothing of her own, not even to give up all that ſhe had conquered; that it was offered to her to receive back all that had been conquered from her; and when ſhe rejected the negociation for peace upon theſe grounds, are we then to be told of the unrelenting hoſtility of the Combined Powers, for which France was to revenge itſelf upon other countries, and which is to juſtify the ſubverſion of every eſtabliſhed government, and the deſtruction of property, religion, and domeſtic comfort, from one end of Italy to the other? Such was the effect of the war againſt Modena, againſt Genoa, againſt Tuſcany, againſt Venice, againſt Rome, and againſt Naples, all of which ſhe engaged in, or proſecuted, ſubſequent to this very period.

" After this, in the year 1797, Auſtria had made peace, England and its Ally, Portugal, (from whom we could expect little active aſſiſtance, but whom we felt it our duty to defend) alone remained in the war. In that ſituation, under the preſſure of neceſſity, which I ſhall not diſguiſe, we made another attempt to negociate. In 1797, Pruſſia, Spain, Auſtria, Naples, having ſucceſſively made peace, the Princes of Italy having been deſtroyed, France having ſurrounded itſelf, in almoſt every part in which it is not ſurrounded by the ſea, with Revolutionary Republics, England made another offer of a different nature. It was not now a demand that France ſhould reſtore any thing, Auſtria having made a peace upon her own terms, England had nothing to require with regard to her Allies, ſhe aſked no reſtitution of the dominions added to France in Europe. So far from retaining any thing French out of Europe, we freely offered them all, demanding only, as a poor compenſation, to retain a part of what we had acquired by arms, from Holland, then identified with France. This propoſal alſo, Sir, was proudly refuſed, in a way which the Learned Gentleman himſelf has not attempted to juſtify, indeed of which he has ſpoken with deteſtation. I wiſh, ſince he has not finally abjured his duty in this Houſe, that that deteſtation had been ſtated earlier, that he had mixed his own voice with the general voice of his country on the reſult of that negociation." P. 47.

Some pages ſtill follow, detailing the exceſſes and the outrages of the French nation; theſe we omit: but it would be great injuſtice to the Speech, to the reader, and to ourſelves, not to introduce, in part at leaſt, the picture given of that individual who now reigns ſupreme, and whoſe propoſitions were the ſubject of diſcuſſion.

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" Are we talking of a ſtranger of whom we have heard nothing? No, Sir, we have heard of him; we, and Europe, and the world, have heard both of him and of the ſatellites by whom he is ſurrounded, and it is impoſſible to diſcuſs fairly the propriety of any anſwer which could be returned to his overtures of negociation, without taking into conſideration the inferences to be drawn from his perſonal character and conduct. I know it is the faſhion with ſome gentlemen to repreſent any reference to topics of this nature as invidious and irritating; but the truth is, that they ariſe unavoidably out of the very nature of the queſtion. Would it have been poſſible for Miniſters to diſcharge their duty, in offering their advice to their Sovereign, either for accepting or declining negociation, without taking into their account the reliance to be placed on the diſpoſition and the principles of the perſon, on whoſe diſpoſition and principles the ſecurity to be obtained by treaty muſt, in the preſent circumſtances, principally depend: or would they act honeſtly or candidly towards Parliament and towards the Country, if, having been guided by theſe conſiderations, they forbore to ſtate publicly and diſtinctly the real grounds which have influenced their deciſion; and if, from a falſe delicacy and groundleſs timidity, they purpoſely declined an examination of a point, the moſt eſſential towards enabling Parliament to form a juſt determination on ſo important a ſubject?

" What opinion, then, are we led to form of the pretenſions of the Conſul to thoſe particular qualities for which, in the Official Note, his perſonal character is repreſented to us as the ſureſt pledge of peace? we are told this is his ſecond attempt at pacification. Let us ſee, for a moment, how this attempt has been conducted. There is indeed, as the Learned Gentleman has ſaid, a word in the firſt Declaration which refers to general peace, and which ſtates this to be the ſecond time in which the Conſul has endeavoured to accompliſh that object. We thought fit, for the reaſons which have been aſſigned, to decline altogether the propoſal of treating, under the preſent circumſtances, but we, at the ſame time, expreſsly ſtated, that, whenever the moment for treaty ſhould arrive, we would in no caſe treat but in conjunction with our Allies. Our general refuſal to negociate at the preſent moment does not prevent the Conſul from renewing his overtures; but are they renewed for the purpoſe of general pacification? Though he had hinted at general peace in the terms of his firſt Note; though we had ſhown, by our anſwer, that we deemed negociation, even for general peace, at this moment, inadmiſſible; though we added, that, even at any future period, we would treat only in conjunction with our Allies; what was the propoſal contained in his laſt Note?—to treat for a ſeparate peace between Great Britain and France.

" Such was the ſecond attempt to effect *general pacification*; a propoſal for a *ſeparate* treaty with Britain.—What had been the firſt? the concluſion of a *ſeparate* treaty with Auſtria; and there are two anecdotes connected with the concluſion of this treaty, which are ſufficient to illuſtrate the diſpoſition of this pacification of Europe. This very treaty of Campo Formio was oſtentatiouſly profeſſed to be concluded with the Emperor for the purpoſe of enabling Bonaparte to take the command of the Army of England, and to dictate a ſeparate peace with

with this Country on the banks of the Thames. But there is this additional circumſtance, ſingular beyond all conception, conſidering that we are now referred to the treaty of Campo Formio as a proof of the perſonal diſpoſition of the Conſul to general peace; he ſent his two confidential and choſen friends, *Berthier* and *Monge*, charged to communicate to the Directory this treaty of Campo Formio; to announce to them, that one enemy was humbled, that the war with Auſtria was terminated, and, therefore, that now was the moment to proſecute their operations againſt this Country; they uſed, on this occaſion, the memorable words, "*the Kingdom of Great Britain and the French Government cannot exiſt together.*" This, I ſay, was the ſolemn declaration of the deputies and ambaſſadors of Bonaparte himſelf, offering to the Directory the firſt fruits of this firſt attempt at general pacification.

"So much for his diſpoſition towards general pacification; let us look next at the part he has taken in the different ſtages of the French revolution, and let us then judge whether we are to look to him, as the ſecurity againſt revolutionary principles; let us determine what reliance we can place on his engagements with other countries, when we ſee how he has obſerved his engagements to his own. When the conſtitution of the third year was eſtabliſhed under Barras, that conſtitution was impoſed by the arms of Bonaparte, then commanding the Army of the Triumvirate in Paris. To that conſtitution he then ſwore fidelity. How often he has repeated the ſame oath I know not, but twice, at leaſt, we know that he has not only repeated it himſelf, but tendered it to others, under circumſtances too ſtriking not to be ſtated.

"Sir, the Houſe cannot have forgotten the revolution of the 4th of September, which produced the diſmiſſal of Lord Malmſbury from Liſle. How was that revolution procured? It was procured chiefly by the promiſe of Bonaparte (in the name of his Army) decidedly to ſupport the Directory in thoſe meaſures which led to the infringement and violation of every thing that the authors of the conſtitution of 1795, or its adherents, could conſider as fundamental, and which eſtabliſhed a ſyſtem of deſpotiſm inferior only to that now realized in his own perſon. Immediately before this event, in the midſt of the deſolation and bloodſhed of Italy, he had received the ſacred preſent of new banners from the Directory; he delivered them to the army with this exhortation: "Let us ſwear, fellow ſoldiers, by the manes of the patriots who have died by our ſide, eternal hatred to the enemies of the conſtitution of the third year." That very conſtitution which he ſoon after enabled the Directory to violate, and which, at the head of his grenadiers, he has now finally deſtroyed. Sir, that oath was again renewed, in the midſt of that very ſcene to which I have laſt referred; the oath of fidelity to the conſtitution of the third year was adminiſtered to all the members of the Aſſembly then ſitting (under the terror of the bayonet) as the ſolemn preparation for the buſineſs of the day; and the morning was uſhered in with ſwearing attachment to the conſtitution, that evening might cloſe with its deſtruction.

"If we carry our views out of France, and look at the dreadful catalogue of all the breaches of treaty, all the acts of perfidy at which I have only glanced, and which are preciſely commenſurate with the

number

number of treaties which the republic have made; (for I have ſought in vain for any one which it has made, and which it has not broken) if we trace the hiſtory of them all from the beginning of the revolution to the preſent time, or if we ſelect thoſe which have been accompanied by the moſt atrocious cruelty, and marked the moſt ſtrongly with the characteriſtic features of the revolution, the name of Bonaparte will be found allied to more of them than that of any other that can be handed down in the hiſtory of the crimes and miſeries of the laſt ten years. His name will be recorded with the horrors committed in Italy, in the memorable campaign of 1796 and 1797, in the Milaneſe, in Genoa, in Modena, in Tuſcany, in Rome, and in Venice." P. 67.

The behaviour of Bonaparte to the Dukes of Modena and Tuſcany, his proceedings with reſpect to Genoa, his attacks againſt Rome, the ſcenes which took place by his authority in Venice, and, finally, his expedition to Egypt, are circumſtantially depicted and commented upon, with an extraordinary degree of force and ſagacity; on this ſubject, Mr. Pitt thus concludes:

" It is unneceſſary to ſay more with reſpect to the credit due to his profeſſions, or the reliance to be placed on his general character. But it will perhaps be argued, that whatever may be his character, or whatever has been his paſt conduct, he has now an intereſt in making and obſerving peace. That he has an intereſt in making peace is at beſt but a doubtful propoſition, and that he has an intereſt in preſerving it is ſtill more uncertain. That it is his intereſt to negociate, I do not indeed deny; it is his intereſt above all to engage this country in ſeparate negociation, in order to looſen and diſſolve the whole ſyſtem of the confederacy on the Continent, to palſy, at once, the arms of Ruſſia or of Auſtria, or of any other country that might look to you for ſupport; and then either to break off his ſeparate treaty, or, if he ſhould have concluded it, to apply the leſſon which is taught in his ſchool of policy in Egypt; and to revive, at his pleaſure, thoſe claims of indemnification which *may have been reſerved to ſome happier period**.

" This is preciſely the intereſt which he has in negociation; but on what grounds are we to be convinced, that he has an intereſt in concluding and obſerving a ſolid and permanent pacification? Under all the circumſtances of his perſonal character, and his newly-acquired power, what other ſecurity has he for retaining that power, but the ſword? His hold upon France is the ſword, and he has no other. Is he connected with the ſoil, or with the habits, the affections, or the prejudices of the country? He is a Stranger, a Foreigner, and an Uſurper; he unites in his own perſon every thing that a pure Republican muſt deteſt; every thing that an enraged Jacobin has abjured; every thing that a ſincere and faithful Royaliſt muſt feel as an inſult.

" * Vide *Intercepted Correſpondence* from Egypt."

If

If he is oppoſed at any time in his career, what is his appeal? *He appeals to his Fortune*; in other words, to his army and his ſword. Placing, then, his whole reliance upon military ſupport, can he afford to let his military renown paſs away, to let his laurels wither, to let the memory of his trophies ſink in obſcurity? Is it certain that, with his army confined within France, and reſtrained from inroads upon her neighbours, that he can maintain, at his devotion, a force ſufficiently numerous to ſupport his power? Having no object but the poſſeſſion of abſolute dominion, no paſſion but military glory, is it to be reckoned as certain, that he can feel ſuch an intereſt in permanent peace, as would juſtify us in laying down our arms, reducing our expence, and relinquiſhing our means of ſecurity, on the oath of his engagements? Do we believe, that after the concluſion of peace, he would not ſtill ſigh over the laſt trophies of Egypt, wreſted from him by the celebrated victory of Aboukir, and the brilliant exertions of that heroic band of Britiſh ſeamen, whoſe influence and example rendered the Turkiſh troops invincible at *Acre*. Can he forget, that the effect of theſe exploits enabled Auſtria and Ruſſia, in one campaign, to recover from France, all which ſhe had acquired by his victories, to diſſolve the charm, which, for a time, faſcinated Europe, and to ſhew that their Generals, contending in a juſt cauſe, could efface, even by their ſucceſs, and their military glory, the moſt dazzling triumphs of his victorious and deſolating ambition?" P. 89.

The probable permanence of Bonaparte's authority is next diſcuſſed, the arguments on which muſt teach conſiderate perſons to believe, that the firſt Conſul's power being ſupported alone by military deſpotiſm, in defiance of public opinion, will ſhare the common fate of ſimilar uſurpations.

The concluſion of the Speech eſtabliſhes the propoſition, that the preſent condition of the French government does not afford to foreign powers adequate ground for ſecurity in negociation, conſiders the reſources and the ſpirit of this country, and expreſſes the determination of Miniſters to adapt their meaſures to the variation of circumſtances, the operation of the Allies, and the internal diſpoſition of France.

An abler compoſition was never perhaps produced, nor can we wonder that it was liſtened to with delight and admiration, by a numerous and applauding houſe. It contains, within a moderate compaſs, an abundance of information upon many intricate and important ſubjects; and we doubt not that its circulation will be greatly effectual, in removing the errors of the weak, and counteracting the arts of the inſidious.

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 18. *An Eſſay on the Paſſions; with other Poems. By A. Donoughue.* 8vo. 140 pp. 5s. Champante and Whitrow, Aldgate. 1799.

The author of theſe poems complains heavily of misfortune, and intreats the mercy of criticiſm. The former we heartily lament; for the latter he has much leſs occaſion than many who wear a bolder front. His talents are evidently good, he wants only ſtudy and correctneſs of taſte. Theſe he would have attained in an academic life, from which, his firſt poem tells us, he was torn by ill fortune. But he is young, as he informs his readers, and the deficiency may be in ſome degree ſupplied by private ſtudy. The following poem is penned in the ſpirit of piety which will be the author's beſt ſupport under his afflictions.

"THE PRAYER.

Almighty parent! ne'er invok'd in vain;
When true the tear drop and when felt the ſigh;
To thee I pour the heart effuſive ſtrain,
And heav'n-ward lift a ſupplicating eye.

If ought of virtue marks my youthful days,
If regiſter'd above, ſome pious deed,
Can claim thy bounty—and if ſtill my ways
Great God! to thee incline—be this my meed.

Oh! be Eliza thy peculiar care!
O'er all her paths let hovering angels wait,
While ſorrow ſtabs around, her boſom ſpare,
And let thy ſmile forbid the ills of fate.

All that this heart can aſk, be her's, and more,
At leaſt the bleſſings that theſe tears implore." P. 109.

Another ſhort effuſion, which we ſubjoin, diſplays the goodneſs of the writer's heart in a different point of view.

"AN ADDRESS TO A SHILLING,
Which the Author gave to the late Subſcription for the Support of his Country.

Go forth, my mite! and join the heap,
That Loyalty beſtows;
Go guard our coaſt, go rule the deep,
And thunder on our foes.

Be not abaſh'd—reſign thy fear,
That weak and poor thou art;
'Twas honeſt labour brought thee here,
And freedom bids us part.

Go forth—and when amid the train,
Of glitt'ring thouſands preſt;
Should ſome proud guinea look diſdain,
Be thus thy ſpeech addreſt.

" Tho' from no golden heaps I came,
Nor boaſt a purſe-proud owner;
A ſterling ſhilling is my name,
And loyal is the donor.

His debts when paid, he found me o'er,
And gave me with good will;
Oft wiſh'd me gold, or what is more,
But equal to his zeal."

I ſee thy little heart pants high,
And pants in every ſtring;
Then on with energy, and cry,
" Britannia and her King." P. 139.

If the author will avoid unauthorized and careleſs words, and will take the pains to correct a few other faults which attention may point out to him, his poems would hold a reſpectable place among contemporary productions.

ART. 19. *Epic Poems on the Cardinal Virtues; with moral, illuſtrative Eſſays in Proſe; and ſome Maſonic Songs.* 8vo. 40 pp. 1s. 6d. Sael, &c. 1799.

By Epic Poems the author appears to mean Poems written in Epic meaſure, for otherwiſe they have no reference to any thing uſually ſo denominated. They are moral and well intended, but not always verſe, even when deſigned for it. Thus,

Fortitude was his; he knew her ties.

The following ſtanza, in one of the Maſonic Songs, has more poetry in it than we have obſerved in other parts of the publication.

Miſer, avaunt! nor view our board,
And come not near our feſtive hoard;
Tempt not the goblet's pleaſing ſhape,
There's magic murder in the grape.

ART. 20. *An Epiſtle from the Devil to Peter Pindar.* 4to. 19 pp. 1s. 6d. No Printer or Date.

This addreſs is written in French, for which the following whimſical reaſon is aſſigned. The Devil ſays, " my conſtant attendance in the French Councils has rendered the language ſo familiar to me, that I thought I could not have expreſſed myſelf with ſo much energy in any

any other." The meaſure is one that is rather unuſual with French authors, the ten ſyllable couplet, but the language ſeems to us correct; at leaſt, if there are Anglicifms in it, we are not *Gallic* enough to detect them. The ſatire is ſevere.

ART. 21. *Le Pſalmiſte precedé d'un Diſcours Preliminaire ſur la Poéſie ſacrée, par M. J. I. D. R. de Boiſgelin, Archeveque d'Aix, un des Quarante de l'Academie Françoiſe.* 8vo. 120 pp. 3s. Dulau and Co. No. 7, Wardour-Street, 1799.

France, now deprived of religion, is become the theatre of every crime, and of every misfortune. It is therefore a taſk, worthy of all really enlightened Frenchmen, to endeavour to revive in that unhappy country thoſe virtues which are the offſpring of religion, and to reeſtabliſh manners founded on thoſe virtues. The moſt artful means have been long employed to ſap the foundations of government, of morality, and of religion. The poiſon has been diſtributed in works, which have often aſſumed the moſt faſcinating forms; let us encourage and exhort thoſe men of learning who have preſerved their principles pure, to adminiſter the antidote in a ſimilar manner. Religion, the ſource of ſo many ſublime and conſolatory ideas, may be recalled to the minds of men by the ſame means which have been uſed to eradicate it. Theſe reflections have been ſuggeſted by reading the work announced in this article. The worthy Archbiſhop who offers it to the world, by the choice of his ſubject, the vigour of his ſtyle, and the fervour of his religious ſentiments, ſeems well qualified to promote the attempt of which we have ſpoken; and it is with great pleaſure we hear, that the Abbé de Lille, penetrated with ſimilar ſentiments, has employed his exalted powers of harmonious verſification in the ſame way. The preſent publication contains poetical paraphraſes of many of the Pſalms, and is executed with judgment and ability.

DRAMATIC.

ART. 22. *The Eaſt Indian: a Comedy. In Five Acts. As performed at the Theatre Royal, Drury-Lane. By M. G. Lewis, Eſq. M. P. Author of the Monk, Caſtle Spectre, &c.* 8vo. 87 pp. 2s. 6d. J. Bell, Oxford-Street. 1800.

The faults and deficiencies of this Comedy may perhaps be fairly excuſed, on the plea that it was written before ſixteen years of age; though, as it had lain by ſo long, it might, in ſome fortunate hours, have received rather more improvement. The manner in which the author ſpeaks of its reception, has ſomething original in its cloſe. "This Comedy was written before I was ſixteen. It was performed laſt ſeaſon for the benefits of Mrs. Jordan and Mrs. Powell, and, in conſequence of the approbation with which it was received, was brought forward again in laſt December. It was again received with applauſe, for which I thank the public: the ſucceeding repreſentations did not prove attractive, for which I here make my acknowledgments to Mr. Sheridan, who blocked up my road, mounted on his

great tragic war-horſe Pizarro, and trampled my humble pad-nag of a Comedy under foot, without the leaſt compunction. My readers muſt decide whether my play merited ſo tranſient an exiſtence; *it is unneceſſary to ſay that I am quite of the contrary opinion.*"

The play is certainly no great loſs to the ſtage. The perſons are chiefly caricatures of high life, but caricatures drawn by one who knew the original. The plot is next to nothing; our modern dramatiſt will not believe that a plot is eſſential; in ſpite of truth, nature, and the higheſt authority. The Prologue and Epilogue are the production of the author; the former is well-written, and has conſiderable merit; the latter is contemptible ſtuff, fooliſh in the conception, and not much better in the execution.

ART. 23. *The Writing Deſk, or Youth in Danger; a Play, in Four Acts. Literally tranſlated from the German of Auguſtus von Kotzebue.* 8vo. 2s. Robinſons. 1799.

ART. 24. *The Wiſe Man of the Eaſt, a Play, in Five Acts; performed at the Theatre-Royal Covent-Garden, from the German of Kotzebue. By Mrs. Inchbald.* 8vo. 2s. Robinſons. 1799.

We willingly confeſs ourſelves to be among thoſe who are neither very partial to German tranſlations in general, nor to thoſe from Kotzebue in particular. The firſt of theſe articles is a literal tranſlation; the ſecond is an adaptation from the original to the Engliſh theatre, by a ſucceſsful and ingenious writer. Many, and very ſerious, objections may be made to both. The latter, as repreſented to a Britiſh audience, contained very much, which it was impoſſible not to reprobate. It has paſſed through its nine nights, and will probably be heard of no more. When we ſay this, we do not heſitate to add, that this production detracts little from the fair fame of Mrs. Inchbald. It ſeems to have been a taſk inforced upon her, which ſhe executed to the beſt of her ability; and though we do not approve the thing itſelf, ſhe appears to have ſhown conſiderable adroitneſs in going through a taſk, which muſt in many reſpects have been irkſome and ungrateful.

ART. 25. *The Turnpike Gate, a Muſical Entertainment, in Two Acts. Now performing with univerſal Applauſe at the Theatre Royal Covent-Garden. By T. Knight. The Fourth Edition.* 8vo. 52 pp. 1s. 6d. Robinſons. 1799.

A lively trifle, which, by the aid of pleaſing ſcenery, agreeable muſic; and a variety of well-touched characters, in a ſmall compaſs, might fairly claim the applauſe it has received.

NOVELS.

ART. 26. *Mordaunt; Sketches of Life, Characters, and Manners, in various Countries; including the Memoirs of a French Lady of Quality. By the Author of Zeluco and Edward. Three Volumes.* 8vo. 1l. 1s. Robinſons. 1800.

It is with ſome concern that we do not feel ourſelves authoriſed to place the account we are about to give, of a publication from the pen

of Dr. Moore, among the principal articles of our Review. We certainly have not been able to diſcover the ſpirit, the ingenuity, or the contrivance which diſtinguiſhed Zeluco, and other popular productions of this celebrated writer. The work is in the form of Letters, and conſiſts principally of deſultory remarks on the French revolution, in which an attempt is made to palliate the atrocities of the Duke of Orleans. The ſtory of the French Lady, introduced in the ſecond volume, may or may not have its foundation in reality; it perhaps excites the leſs intereſt, becauſe the tyranny and cruelty of Robeſpierre afforded too many parallel hiſtories. A love-ſtory is interwoven, in which Mordaunt, the hero, and writer of moſt of the letters, who had vowed never to marry, is finally united to Miſs Clifford, who does not make her appearance till the latter part of the work; but who, as a matter of courſe, like the Clariſſas, Sophias, Amelias, &c. is all-accompliſhed, all-beautiful, all-perfect. On the whole, the writer ſeems to have run over his common-place book, which, from his extenſive obſervations in different countries, muſt neceſſarily be copious; and to have ſerved up a diſh, which doubtleſs will gratify many palates, though not ſufficiently ſeaſoned for thoſe who are faſtidious.

ART. 27. *Douglas, or the Highlander, a Novel, in Four Volumes. By Robert Biſſet, LL. D. Author of the Life of Burke, &c.* 12mo. 14s. Chapple. 1800.

This is evidently written on the model of Tom Jones, the imitation of which is in ſome inſtances too cloſe. The character of Lady Manhunt, in particular, is the very counterpart of Lady Bellaſton, finiſhed with much leſs dexterity. The circumſtance of her ſending a dreſs to Douglas, with a ticket for the maſquerade, is much too exact a copy. This publication, however, is in one reſpect entitled to conſiderable praiſe. It expoſes the principles of modern Philoſophers and Jacobins with great ſkill and ſucceſs; and under the names of Tom Croft, Subtlewould, Bawlwell, and others, characters are repreſented which the reader, with little recollection, will be able to appropriate. It is eaſy to perceive, that the writer could produce a better book of the kind, and we hope he will; we would adviſe him, however, to uſe a greater degree of caution in delineating living characters. The deſcription of the family of Dip is carried to a great degree of extravagance; and the reader is fatigued with toiling through page after page of dull and vulgar dialogue between low and contemptible perſonages. The character however of Douglas is well and conſiſtently drawn; and ſo is that of Iſabella, of Manage, and ſeveral others.

MEDICINE.

ART. 28. *A few practical Remarks on the Effects of Wine and Spirits, with Obſervations on the Œconomy of Health, intended principally for the Uſe of Parents, Guardians, and others, intruſted with the Care of Youth. By William Sandford, Surgeon to the Worceſter Infirmary.* 12mo. 152 pp. 2s. 6d. Cadell and Davies. 1799.

We have read this little volume with much pleaſure; and although, as the author modeſtly obſerves, little new will be found, or could

be

be expected (we may add) on a ſubject that has been ſo frequently diſcuſſed, yet many uſeful regulations are ſuggeſted for the management particularly of children in regard to their diet; from which wine, the author thinks, ſhould be excluded, or only uſed occaſionally as a cordial, or under peculiar circumſtances of diſeaſe. The daily uſe of it by adults, he alſo ſhows to be not much leſs pernicious, diſpoſing the conſtitution to gout, or by occaſioning obſtructions in the liver, inducing jaundice and dropſy. The cautions and admonitions on theſe ſubjects, have the merit of being compreſſed within a ſmall compaſs, and of being delivered in an agreeable and impreſſive manner; we therefore recommend them to the attention of the public.

ART. 29. *The Villager's Friend and Phyſician, or a familiar Addreſs on the Preſervation of Health, and the Removal of Diſeaſe on its firſt Appearance; ſuppoſed to be delivered by a Country Apothecary, &c. By James Parkinſon.* 12mo. 85 pp. 1s. Symonds. 1800.

The author has contrived, in this little publication, to compreſs a conſiderable portion of knowledge, highly uſeful to the middling and lower claſſes of people. In the firſt part, he lays down rules for attaining and preſerving a healthy conſtitution. In the latter, he deſcribes in a clear, diſtinct, and intelligible manner, the ſymptoms by which the more ordinary diſeaſes make their firſt incurſion or attack, and the remedies by which they may be moſt ſucceſsfully oppoſed and conquered. The whole is delivered in a pleaſing and agreeable manner. He ſhows, that the practice of every moral and religious duty is ſo nearly connected with the enjoyment of health, that we can ſcarely follow the one without attaining the other. He is, and with reaſon, a ſtrenuous advocate for induſtry, but warns againſt exceſs even in that, as leading to the total ſubverſion of good morals and good health, and in the end to poverty and miſery. As this may ſeem paradoxical, we will abridge the argument by which it is proved.

When a man labours beyond his ſtrength, he is induced, or rather neceſſitated, to have frequent recourſe to ſtrong liquors to enable him to bear the fatigue. This becoming a habit, his expences are ſoon increaſed beyond his earnings, he becomes diſeaſed, and at an early period of his life is diſabled from following his employment, or can follow it only at intervals. He dies prematurely, or paſſes the latter part of his life in indigence and wretchedneſs, increaſed by the recollection of the ſhare he had in precipitating himſelf into that ſtate of miſery. In diſmiſſing this article, we cannot help expreſſing our opinion, that the excellent Society for bettering the Condition of the Poor, could not employ a ſmall portion of their fund in a manner more conducive to that purpoſe, than by encouraging and facilitating the circulation of this book among them.

ART.

ART. 30. *An Inquiry into the Symptoms and Cauſes of the Syncope Anginoſa, commonly called Angina Pectoris; illuſtrated by Diſſections. By Caleb Hillier Parry, M. D. Member of the Royal College of Phyſicians London, Phyſician to the General Hoſpital at Bath, &c.* 8vo. 167 pp. 3s. Cadell and Davies.

The author thinks the diſeaſe firſt deſcribed by Dr. Heberden, and by him denominated Angina Pectoris, would be more properly called Syncope Anginoſa, or Angens, as together with the exquiſitely powerful ſenſation at the breaſt, which characteriſes the diſeaſe, there is univerſally a diminiſhed ſtrength of the pulſe, terminating in ſyncope. In examining the accounts of the diſeaſe, given by different writers, ſince Dr. Heberden's diſſertation appeared, he obſerves, conſiderable miſtakes have been made, and that far the greater part of the caſes that have been related, to which the name of Angina Pectoris has been given, were caſes of aſthma, dropſy of the cheſt or pericardium, or of palpitation of the heart. They were all attended, in a greater or leſs degree, with difficulty in breathing. But in the pure, unmixed Angina Pectoris, or Syncope Angens, there is no difficulty in breathing, the patients being frequently relieved by taking a deep inſpiration, as in ſighing, and endeavour to retain their breath as long as they can.

Dr. Jenner, of Cheltenham, on diſſecting the body of a patient who died of the true Syncope Angens, found the coronary arteries oſſified, or, as he expreſſes it, they were become bony canals. In another ſubject, they found the coronary arteries lined with a cartilaginous or tough membraneous ſubſtance, which could be detached and drawn out from the artery. In both, the canal or paſſage through the artery was much diminiſhed, conſequently conſiderable interruption was given to the circulation through them; and this contraction or diminution of the coronary artery, Dr. Jenner, and the preſent author, conceives to be the real ſeat and cauſe of the diſeaſe. The reader will find much ingenious diſquiſition contained in this little work: we do not, however, ſee the impropriety of retaining the old name, the ſeat of the peculiar anguiſh being in the breaſt.

ART. 31. *Lettres ſur l'efficacité de la ſolution balſamique ſtyptique, de M. le Chevalier Ruſpini, Pall-Mall, traduites de l'Anglois, par M. Clemence,* 8vo. 60 pp. Burton, Queen-Street, Lincoln's-Inn-Fields.

The Styptic of Mr. Ruſpini, is one of the few medicines that ſeem to increaſe in reputation the more they are known. The numerous and reſpectable teſtimonials here adduced to its merit, leave no doubt of its being endowed with conſiderable efficacy. Few of the Britiſh ſurgeons indeed uſe it. The facility with which they take up and tie an artery, and the certainty of obtaining their end by ſuch means, make them little ſolicitous of trying experiments with ſtyptics. But as numerous occaſions occur in families where ſuch medicines are wanted, to them we would recommend not to be unprovided with it. It may either be uſeful to apply it in ſmall accidents, ſo as to ſuperſede the neceſſity of ſending for a ſurgeon, or to mitigate bleeding in more ſe-

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rious caſes, and give time for the arrival of a ſurgeon. If, after being bled, the orifice ſhould burſt open again, which ſometimes happens, the application of a pledget wetted with the ſtyptic, will effectually ſtop the bleeding. After drawing a tooth it ſometimes happens, that the diſcharge of blood is profuſe and pertinacious; bleeding from the noſe is alſo equally diſtreſſing and difficult to ſtop; a pledget wetted with the ſtyptic, and applied to the bleeding gum, or inſerted in the noſtril, will in either caſe, effectually ſtop the hæmorrhage; and this method ſhould at any rate be tried, before ſending for medical advice.

DIVINITY.

ART. 32. *England's Cauſes for Thankfulneſs. A Sermon, preached the Day appointed for a General Thankſgiving, November, 1798. By a Curate in the Country.* 8vo. 18 pp. 6d. Teſſeyman, York.

Had we not received private information that this Sermon (on Pſalm cxlvii, 12, 13) was actually preached, we ſhould have doubted the fact, only becauſe it is ſo very good, that we cannot conceive why the preacher ſhould conceal his name. One or two ſpecimens will juſtify our recommendation of it, as a very ſpirited, judicious, and uſeful diſcourſe. Speaking of the actual ſtate of this country, with reſpect to Europe, the author ſays, "And what an honourable ſituation is this for any nation to ſtand in! What a highly favoured ſpot of the globe muſt this be! What! is there no king endowed with ſo much piety, not one amongſt all thoſe of the ſurrounding nations, who ſo juſtly deſerves to be entitled, the "Defender of the faith," as *our* beloved Monarch? Is there no government endowed with ſagacity to diſcern, no people with intrepidity to withſtand, this myſtery of iniquity, like *ours?* Does the preſervation of good order, of morality, of true religion, in this nation, in Europe, in the whole world, turn in any degree upon the hinge of *our* inſtrumentality? How then could a more exalted diſtinction be put upon us? This is indeed making us what God promiſed to make his ancient people, "high, above all nations which he hath made, in praiſe, in name, and in honour." And what ought not to be our ſenſations of gratitude towards him? What are we, or what is our country, that God ſhould thus deal with us!" P. 12. "We have not, it is true, obtained the ultimate end of our wiſhes—peace; a peace conſiſtent with the liberty, religion, and happineſs of Europe. It becomes us therefore, to "rejoice with trembling;" and while "we ſing of mercies, to remember judgments." Humility, the moſt unfeigned humility, at all times becomes us. We have, however, that for which we ought to be moſt cordially thankful. We have as evident marks of the Divine-interpoſition on our behalf, as in thoſe days it ſeems almoſt poſſible to have. What was ever more obviouſly ſo, than the diſperſion of the enemy's fleet off the Iriſh coaſt? What, in the ordinary courſe of human events, approaches ſo near a miracle, as the ſeries of our ſucceſſes at ſea? They who have traverſed the almoſt inſurmountable Alps; they who

who have ſubdued every other nation around them; they who have proved invincible before every other power, have ſunk like lead in the ſea, before a handful of Britons. Where, in the whole annals of hiſtory, do we read of five ſucceſſive naval victories in one war, equal in ſplendor and importance to thoſe with which we have been favoured? Where did we ever hear of ſchemes projected with ſuch ſagacity, or executed with ſuch energy, of ſuch prodigies of magnanimity and valour, as have been diſplayed by our renowned ſtateſmen and commanders? "Such men, as our admired Chriſtian poet obſerves, are raiſed to ſtation and command,

When providence means mercy to a land.
He ſpeaks, and they appear; to him they owe,
Skill to direct, and ſtrength to ſtrike the blow,
To manage with addreſs, to ſeize with power,
The criſis of a dark deſigning hour."

The advantages of the two victories, for which our grateful acknowledgments are moſt eſpecially demanded, are incalculable. The one gave a moſt ſeaſonable and ſevere blow to the horrid inſurrection which has occaſioned ſuch miſeries in the ſiſter kingdom, and which, if it had not been checked, might have endangered the ſafety of our own.—The other has been equally wonderful in its effects, as brilliant in itſelf.—It has confuſed the councils, and fruſtrated the moſt deeply projected ſchemes, of the enemy: it has greatly diminiſhed his power of annoyance, and in the ſame degree increaſed our power of reſiſtance: it has excited a moſt formidable combination againſt him: it has ſhut the mouths of his vaunting adherents: it has raiſed the drooping ſpirits of all the friends of order and religion: it has aſtoniſhed the globe! Theſe are among its obvious *preſent* effects. What its ultimate conſequences will be, time muſt diſcover. There is, we truſt, room to hope, it will prove the *turning point* in the grand combat, and lead to our final ſucceſs in it; to the humiliation of the proud and impious foe; the preſervation of true religion in the world; and the reſtoration of peace, order, and happineſs among men. In this caſe, how will all Europe, the whole world, yea, nations yet unborn, have cauſe to bleſs God for what he has done by us." P. 13.

ART. 33. *Motives for Thankfulneſs. A Sermon, preached in the County of Durham, on Thurſday, November the 29th, 1798, being the Day appointed for a General Thankſgiving.* 4to. 16 pp. 1s. Newcaſtle printed; Longman, &c. London. 1799.

Another northern Sermon on the thankſgiving, anonymous like that from York, and like that admirable. The text is alſo from the Pſalms (Pſ. lxxviii, 11, 12, 13). The preacher warns his hearers and readers, with great energy, againſt the danger of forgetting the mercies of the Lord. In circumſtances of alarm we cry aloud to heaven, "but when the mercy hath been once vouchſafed, and the alarm is over, how apt are we to ſink into a ſupineneſs of ſpirit, a careleſs negligence; to forget the mercy, and to ſlight the hand that was ſo lately ſtretched out to ſave us." Againſt this fault, the attentive reader of the preſent diſcourſe will find himſelf conſiderably fortified.

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The conjectures in the Appendix, reſpecting the fall of Antichriſt, appear to us not only judicious, but highly deſerving of attention. The author reminds us that, according to the beſt interpreters of that moſt important book, the Apocalypſe, we are now only arrived at the fifth Vial, the period of which, Fleming conjectured to be *probably* from the year 1794 to 1848; "conſequently we are ſtill to expect the accompliſhment of thoſe great events which are prophetically deſcribed under the ſixth Vial;—whether the deſtruction of Mahometiſm and the Turkiſh Empire, or the converſion and return of the Jews to their own country; or whether both* be there intended. Whatever the events may be,—in which evidently the eaſtern nations will be involved, but which at preſent can only be conjectured, becauſe *none have yet happened* to juſtify an interpretation of, or application to, the ſixth Vial,—we may fairly conclude, that we are not yet arrived at the extinction of the Antichriſtian Beaſt of Rome, but only at that period which is a prelude to it." P. 15. The fall of Antichriſt, ſays this author, will be gradual, and we incline to think with him.

ART. 34. *Chriſtian Inſtitutes: being a popular Illuſtration of the Creed; the Lord's Prayer; and the Ten Commandments: with the Sacraments of Baptiſm and the Lord's Supper. Deſigned for Families, Students, and others. By a Clergyman of the Church of England.* 8vo. 164 pp. 2s. Gower, Kidderminſter; Rivingtons, &c. London, 1799.

Though we do not uſually extract whole Prefaces, yet we are tempted to do ſo in the preſent caſe, having met with one remarkably conciſe, yet full and ſatisfactory. "It has often appeared to the editor of theſe pages, that a tract of this kind, eaſy, ſhort, and on a level with ordinary peruſal, might be very ſerviceable in the preſent ſtate of Chriſtianity amongſt us. Expoſitions, indeed, and commentaries upon the ſame ſubjects, are not wanting: yet of theſe, ſome are much too learned for common uſe; others are too prolix; ſome are too expenſive for the generality of purchaſers; others are drawn up in the uninviting form of dialogues by queſtion and anſwer: ſo that a convenience ſtill ſeems to be looked for from a popular performance, ſuited to a greater variety of circumſtances, ſituations, and purpoſes.

"With a view, in ſome meaſure, to anſwer this deſign, an attempt has here been made to bring into a ſhort compaſs the moſt material points of doctrine in our Creeds, &c. &c. by the aid of ſuch approved authorities and commentaries, as the editor conceived might ſafely be relied on:—that from hence a proper inſight may be obtained into the principles of the Chriſtian belief and practice: and that the reader may proceed with greater advantage afterwards to works of fuller illuſtration, and to expoſitions of a ſuperior rank and character."

What the editor propoſed, he has very well executed. We recommend this tract to "families and ſtudents", but particularly to ſuch faithful *ſponſors*, as remember their engagement to "provide that the children, for whom they are ſureties, may learn (that is, remember and

* See Joſ. Mede's Works, fol. p. 529, 3d ed.

rightly

rightly understand) the Creed, the Lord's Prayer, the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." The editor appears to be the same respectable person (Mr. Plumptre) whose former tracts have been noticed with much approbation in our Review, vol. v, p. 76, and vol vii, p. 9.

ART. 35. *A due Ordination as necessary as a due Call to the Gospel Priesthood. A Sermon. By the Rev. C. C. Church, Rector of Gosforth, and Minister of Trinity, Whitehaven.* 4to. 47 pp. 1s. Rivingtons, &c. 1797.

This is a very able and learned vindication (worthy of a much earlier notice, but accidentally delayed) of the several orders of bishops, priests, and deacons, in the Christian church. Mr. C. taking for his text Heb. x, 4, begins by stating, that "from the earliest accounts of mankind, the office of priest has been holden in the highest veneration, and executed by the most illustrious personages;—whether the worship were true or false, patriarchal or idolatrous." Having described the institution of the priesthood in Aaron, and the awful ceremonies by which it was accompanied; and having noticed the miraculous punishment of Jeroboam, and of Korah, Dathan, and Abiram, for profaning that institution, the preacher asks, how the application to modern usurpers of the priestly office can be evaded? The main argument is then entered upon; and it is shown, 1st, "that if it were reasonable that the Jews should have a separate and exclusive priesthood, much more reasonably might such an institution be expected in the Christian church." P. 25. The preacher considers, 2dly, "the positive word and ordinances, and arrangement of our blessed Saviour and his Apostles, as authoritatively given, as circumstantially provided for, as the command for a like purpose before delivered to the children of Israel." P. 25. The question is next adverted to, Who has the right of admitting into the Christian priesthood, or excluding from it? And it is concluded that the answer will operate against the Dissenters; which is afterwards evinced by sound arguments.

We strongly recommend this discourse to the perusal, and the serious consideration of all conscientious Dissenters, particularly of Presbyterians and Methodists. The members of our church also, will here find a most valid and satisfactory defence of the several orders of ministers established in it.

ART. 36. *A Fast Sermon for February the 27th, 1799. From Isaiah, Chap. x, Ver. 5.* 4to. 16 pp. 1s. Stockdale. 1799.

The author, for he does not appear to have been a preacher, strongly inculcates upon us this wholesome doctrine, that "the force of God and man united makes human efforts succeed; but when this union is broken by our sins, all our endeavours are rendered doubly useless; by depriving us of the aid of God, and of the strength of our own arm." P. 5. The discourse is a vigorous, but a declamatory exhortation to repentance and amendment. Of its declamation the following is a specimen: "Are we not *all* affected, and eaten through, with the canker-worm of avarice and concupiscence, with intemperance in our

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rage after gold, and madneſs to acquire pre-eminence and power, at the expence of truth, of good faith, and patient induſtry? Do we not *jump the life to come*, to be poſſeſſed of the ingots of the South, and the precious ſtones of the Eaſt? Do we not ſacrifice our characters at the ſhrine of Mammon, and court perjury, go into voluntary infamy, to come out oppreſſed with wealth we cannot count, and hoards we dare not diſtribute? Is there, *in general*, *any* purity among us, *any* truth, *any* ſimplicity, *any* religion, which is not lukewarm, *any* ſenſe of honour, or *any* uſe of reaſon?" P. 9. To all theſe queſtions we heſitate not to anſwer, yes, yes, yes; ſome there is, though perhaps not enough. At p. 11, we meet with another reprehenſion, which we think our countrymen in general do not deſerve. "The time was, when the government was rich and the ſubject poor; but now the caſe is changed, and individuals abound, whilſt the ſtate is impoveriſhed; but how great is the folly of the members of ſuch a country, who can flatter themſelves that they can keep their wealth, and ſuffer their country to die of poverty! and yet this infatuation is not uncommon at the preſent moment." The voluntary contributions, and the ſubſcriptions, on every important occaſion, for widows, &c. of our ſailors and ſoldiers, are very far from indicating a *general* want of public ſpirit at this extraordinary juncture.

POLITICS.

ART. 37. *Lavater's Letter to the French Directory. Tranſlated from the German.* 8vo. 33 pp. 1s. Hatchard. 1799.

This is the ſecond Engliſh tranſlation, which we have noticed (ſee vol. xii, 315) of that ſpirited remonſtrance of Lavater, in which he laboured, alas in vain, to open the eyes of the French nation to the iniquity of their rulers. The rulers have indeed paſſed away, as former puppets have, and others will, but their iniquities triumphed, and the ſyſtem is continued. There is ſomewhat leſs of ſpirit and animation in this tranſlation than in the former; yet this will ſerve abundantly to ſhow, what the facts themſelves moſt loudly ſpeak, that they who favour the politics of France, however they may talk of humanity, delight in tyranny, oppreſſion, cruelty; and however they may vapour of liberty, are ſeeking the worſt ſpecies of ſlavery, the influence of ſuch tyrants.

The Letter was written to REWBELL, when Director, with the threat of being made public, in caſe no anſwer was returned. "The Director is ſaid to have replied*. But the impreſſion made upon the ferocious mind of this implacable deſpot, by the forcible eloquence of Lavater's pen, may be eaſily collected from the ſubſequent conduct of his agent and relative RAPINAT†, towards the unfortunate and unoffending Swiſs. True to his engagement, Lavater declined printing his addreſs to the Directory;—indeed it is probable that no preſs in

* Preface. † How ominous a name! *La Rapine perſonifiée.*

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Switzerland would have had the courage to undertake ſo dangerous a taſk. The Letter, however, after circulating among the author's friends and admirers, found its way to public obſervation. It breathes the language of the heart, and ſpeaks ſo forcibly to every breaſt which feel an honeſt indignation at acts of tyranny and injuſtice," that the circulation of it in every language of Europe, cannot but render the moſt eſſential ſervice to the cauſe of ſuffering humanity.

ART. 38. *An Enquiry into the State of the Public Mind amongſt the lower Claſſes, and the Means of turning it to the Welfare of the State. In a Letter to William Wilberforce, Eſq. M. P. By Arthur Young, Eſq. F. R. S.* 8vo. 37 pp. 1s. Richardſon, and Wright. 1798.

So ſmall a tract, even though written by a perſonage ſo well-known as the Secretary to the Agricultural Society, is liable to be overwhelmed by ſome weightier offſpring of the preſs, and to remain unobſerved longer than we could wiſh. Mr. A. Young urges, very forcibly, ſeveral topics which have ſince met with due regard from other cauſes; but what he ſays on the ſtate of public worſhip among the lower claſſes in London is very important. We are very happy to ſay, from undoubted authority, that this momentous ſubject is by no means forgotten, or paſt with inattention, by the rulers of our Church; and that means are even now deviſing, and on the very eve of being tried, for removing, in the moſt effectual way, the complaint ſtated by the author of this pamphlet.

ART. 39. *A Syllabus, or Abſtract of a Syſtem of Political Philoſophy; to which is prefixed, a Diſſertation, recommending that the Study of Political Economy be encouraged in the Univerſities, and that a Courſe of Public Lectures be delivered on that Subject. By Robert Acklom Ingram, B. D. Fellow of Queen's College, Cambridge.* 8vo. 76 pp. 1s. 6d. Deighton, Cambridge; Debrett, London. 1799.

In a Preliminary Diſſertation to this work, the author laments that, "while the moſt ample proviſion has been made for the proſecution of every other object of liberal inquiry, the ſtudy of political philoſophy, which, next to that of religion, is the moſt eſſentially conducive to the happineſs of mankind, ſhould, as a branch of education, be deprived of almoſt every ſpecies of aſſiſtance and encouragement." To this want of early inſtruction he attributes, in a great degree, the oppoſition to exiſting eſtabliſhments, and the prevalence of revolutionary ſentiments in the preſent age. As a remedy for theſe and ſeveral other evils, which he enumerates, he propoſes the introduction of a courſe of political ſtudy into the Univerſity, and ſtates the probable effects of ſuch a meaſure on the different claſſes of men, who have it in their power to advance the moral and political improvement of the community. Mr. I.'s deſign is praiſe-worthy; though we doubt whether ſuch an inſtitution would be productive of all the advantages which he expects from it. The Syllabus, or Abſtract itſelf, is judiciouſly arranged, and comprehenſive; and, ſo far as we can judge from the peruſal of it, the author appears well qualified to execute the plan which he has ingeniouſly propoſed, and ably delineated.

ART.

ART. 40. *Strictures on the proposed Union between Great Britain and Ireland; with occasional Remarks. By Nicholas Gay, Esq. F. R. S.* 8vo. 39 pp. Stockdale. 1799.

Mr. Gay states himself to be a great traveller; and he certainly rambles not a little in the work before us. It appears, however, to be written with the best intentions, and justly describes the wretched state of the peasantry in most parts of Ireland; a state which he, with great appearance of reason, ascribes to some defects in the government of that kingdom; for which, he insists, an Union is the only adequate remedy. Although "*garrit anilles ex re fabellas*," would be full as proper a motto as that which Mr. G. has chosen ("*mores hominum multorum vidit et urbes*") there is an honest warmth and apparent sincerity in his manner, that pleased us more than the laboured compositions of some superior writers.

ART. 41. *The Power of Parliaments considered, in a Letter to a Member of Parliament. By Henry Maddock, Jun. Esq. of the Honourable Society of Lincoln's-Inn, late of St. John's College, Cambridge. Second Edition.* 8vo. 55 pp. 1s. 6d. Debrett. 1799.

The object of this writer is, to prove the Parliament of Ireland to be incompetent to unite with that of Great Britain, on the terms proposed, namely, that of the former retaining in the United Parliament such a proportion of representation, as is adequate to the relative extent and population of Ireland. This point has already been so ably, and, in our opinion, satisfactorily discussed in many of the speeches and tracts which we have had occasion to notice, that we need perhaps only observe on this Letter, that it is ingeniously and forcibly written; but that we can discover in it no argument which had not been already urged in the publications of the Anti-Unionists, and effectually answered by their adversaries. Nor can we, by any means, admit that the right of the Irish Parliament to reduce the number of representatives, for the purpose of incorporating with that of Great Britain (provided it retains a fair proportion in the general representation) necessarily would involve that of virtually annihilating the representation itself, by reducing it to five or any insignificant number of members, or of "transferring it to a French Convention;" since by such a flagrant abuse, the *summum jus* would become *summa injuria*. Neither can we accede to the argument, which seems to be implied in the assertion, "that the vast majority of English members would unavoidably preponderate in every decision of importance;" for, if it is thence inferred, that the interests of Great Britain would be exclusively attended to, it may well be a question, whether, in the important concerns of the empire, either kingdom can have separate interests, after an Union has taken place? or, supposing such a case to arise, whether the influence of the Irish representatives, supported (as it undoubtedly would be) by the English opposition for the time being, by all English members individually interested in the welfare of Ireland, and surely (in a just cause) by many independent and unprejudiced members, would not amply suffice to protect the interests of that kingdom?

We

We have ſelected theſe points as ſpecimens of this writer's arguments, which are ſpecious; but, to us at leaſt, far from convincing. His aſſertion, that "the Terms of the Union with Scotland have occaſionally been *treſpaſſed upon*" (as he does not ſupport it by a ſingle fact) needs only be anſwered by calling upon him to ſhow an inſtance, in which the Articles of that Union have ſubſtantially been *infringed*. But this topic has, we think, been unanſwerably diſcuſſed in the able Speech of Mr. Douglas. It is alſo obſervable, that the writer before us, though he objects only to the *competency of the Iriſh Parliament*, does not tell us by what other aſſembly the great national meaſure in queſtion may be properly diſcuſſed and determined. His boaſted argument, that "*Parliament cannot do what it cannot undo*," is more ſpecious than juſt; but is at all events inapplicable to the preſent queſtion, ſince an Union would be the joint act of both Parliaments; and ſurely, in their united ſtate, they would ſtill have the power to diſſolve it.

ART. 42. *An Appeal to Man; but particularly addreſſed to the Britiſh Government: with an Inſtitute of Government. Being a general View of Humanity; with a View of the true Object of it; the Neceſſity and Propriety of ſeeking and eſtabliſhing new Means of controuling Man; an Inquiry into the Virtues and Excellencies of the Britiſh Conſtitution, with Corroborations of its Excellencies; and a View of it as applicable to any other State, and ſhewing the Incompatibility of applying it anew; with a Plan for Colonization, and eſtabliſhing new Principles of Government; and an Inſtitute of a Syſtem.* Crown 8vo. 151 pp. Wallis. 1799.

Thoſe who can underſtand the work, of which the foregoing is the title, may criticize it. As we have attempted the former taſk without ſucceſs, the latter of courſe is out of our power. So far as we are able, here and there, to gueſs at the writer's meaning, he appears admirably to exemplify the ſentence of *Parturiunt montes*, &c. All we can make out from his *Appeal to Man* is, that, although he highly approves of the Britiſh Conſtitution for Great Britain, he would have a different form of government adopted for ſome of our dependencies, he does not exactly tell us which. The plan for ſuch a government, is comprized in what he calls *Elements of Morality and Polity*. We will give a ſpecimen of this curious performance, from the beginning of that part, which will enable the reader to appreciate the abilities of this modern Solon.

"POWER, SELF, and TIME, are innate in all things. Power is that which makes things be; Self is the things themſelves; and Time is in their being.

"Power makes things be. Self is the thing effected. And Time is to be.

"Things therefore are; are, for themſelves; and are to be." Elem. of Moral. P. 1.

What profound and recondite wiſdom! The reſt of the work, ſo far as we comprehend it, is nearly of the ſame complexion; containing generally mere truiſms, and occaſionally palpable abſurdities.

MISCEL-

MISCELLANIES.

ART. 43. *The Naturalist's and Traveller's Companion. By John Coakley Lettsom, M. D. The Third Edition.* 8vo. 215 pp. 4s. Dilly. 1799.

This pleasing and useful work, the former editions of which had become very scarce, is in the present so much improved and extended, as to be doubled in magnitude and intrinsic value. The second edition was published in 1774, and consisted of less than 100 pages; this, as is stated above, has more than 200. The Sections continue the same in their titles and arrangement; but that which was the 7th of Part I. (on taking Casts from Medals and Gems) is now judiciously removed to the end of the second Part. The Section on the Analysis of Mineral Waters contains now a complete classification of the substances contained in them, under four divisions: 1. Acids and neutral Salts. 2. Earthy Salts. 3. Metallic Salts. 4. Suphureous. The fourth class, however, is not enlarged upon in a distinct division like the rest. The Section on the Contents of the Air, contains now a classification of the *gasses*; and that on collecting Fossils includes a system of Mineralogy, founded principally on that of Dr. Babington. The Naturalist's and Traveller's Companion is thus rendered a truly scientific compendium, and does very high credit to the judgment as well as to the knowledge and diligence of Dr. Lettsom.

ART. 44. *Chalmeriana: or a Collection of Papers, literary and political, entitled Letters, Verses, &c: occasioned by reading a late heavy Supplemental Apology for the Believers in the Shakspeare Papers, by George Chalmers, F. R. S. S. A. Arranged and published by Mr. Owen, Junior, of Paper-Buildings, Inner-Temple, assisted by his Friend and Clerk Mr. Jasper Hargrave. Reprinted from the Morning Chronicle, in which they first appeared. Collection the First.* 8vo. 94 pp. 2s. 6d. Becket, Pall-Mall. 1800.

"The tomb of Archilochus was placed on the sea-shore (I think in the island of Paros) and the Poets feigned, that in the cavities of the stone worn away by the waves, a swarm of wasps was concealed, ready to avenge the least insult that could be offered to it." [Purs. of Lit. Dialogue II. note.] If the author of that Poem *be* dead, as some of his opponents have *feigned*, his sepulture has been probably of the same kind; and Mr. Ch., having grossly violated the repose of the deceased, must expect to feel the stings of his protectors. The papers here collected make part of a regular attack, which we believe is still continued. As far as humour is attempted, in prose, they are rather flippant, and ambitious of shining than successful in it; the Eclogue has considerable merit; and there are some tolerable Epigrams. But the serious Letter, signed ANTENOR (p. 58) has a force of truth, as well

well as good ſenſe, which muſt make more durable impreſſion than the ſtings of the waſps, or even the heavieſt mace.

ART. 45. *The Confeſſions of the celebrated Counteſs of Litchtenau, late Mrs. Rietz, now confined in the Fortreſs of Gloglau as a State-Priſoner. Drawn from Original Papers, tranſlated from the German, with an engraved Portrait of the Counteſs, after an original Painting, in the Poſſeſſion of the Counteſs Matuſka.* 8vo. 68 pp. 2s. Weſt. 1799.

We might object to this publication on ſeveral accounts; but criticiſm diſdains to appreciate the biography of an abandoned and infamous woman.

ART. 46. *Some brief Memoirs of the Life of David Hall; with an Account of the Life of his Father, John Hall. To which are added, divers of his Epiſtles to Friends, on various Occaſions.* 8vo. 207 pp. Phillips. 1799.

David Hall appears to have been a very zealous, prudent, and faithful "inſtrumental miniſter" (as their phraſe is) among that ſingular deſcription of Chriſtians called Quakers. John Hall is remarkable only as the father of David. A ſhort extract will exhibit a ſpecimen of David's ſtyle, and at the ſame time do honour, we think, to the ſociety of which he was a member.

"Dear Friends, although many brethren and ſiſters, under much trouble and exerciſe to ſee ſo many amongſt us ſo notoriouſly deviate from the ſimplicity of our forefathers in theſe things, in conjunction with myſelf, are much concerned for a reformation therein; yet we are not intending or deſiring hereby, that our friends, either young or old, ſhould be laced up into ſtarched, preciſe, or diſhonourable ſingularities; but only keep within the bounds of the bleſſed Truth we profeſs, which ever teaches to be good neighbours, loyal ſubjects, pious parents, dutiful children, reaſonable maſters, faithful ſervants, and throughout the courſe of our lives, in all our ſtations and relations, to be juſt, charitable, prudently ſociable, affable, merciful, chaſte, humble, and temperate; for the divine and honourable principle we profeſs, always teaches us to behave handſomely and with good decorum, to ſuperiors, equals, and inferiors, not withholding due honour from thoſe to whom honour is due (in Truth's way) in what poſt or capacity ſoever; but has from the beginning ever led to thoſe that were obedient thereto, out of the vain faſhions, ſalutations, cringings, and ſcrapings of the world, into much more ſolid and real marks of honour, by their integrity, fidelity, ſincerity, and diſcreet deportment, than could or can be rightly expreſſed by the hat-compliments and flatteries amongſt men." P. 83.

ART. 47. *An Introduction to the literary Hiſtory of the Fourteenth and Fifteenth Centuries.* 8vo. 5s. Cadell and Davies. 1798.

In this Introduction, we diſcover much reading, an accurate judgment, and neat language, which, added to the importance of the ſub-

ject, recommend the author to our acknowledgments, for an entertaining and uſeful work. The decline from the death of Auguſtus, and indeed almoſt total diſappearance of literature and learning, towards the end of the tenth century, is a period that required ſome ſkill to render entertaining and inſtructive; and a conciſe review of the ſtate of learning during the dark ages of barbariſm, tracing its revival through ſlow and ſucceſſive periods to its meridian ſplendor, will give aſſiſtance to literature, and requires ability to execute with accuracy and preciſion.

It will now be incumbent upon us, juſt to lay before our readers a deſign of this work, which profeſſes itſelf, with great modeſty, as aiming at no higher diſtinction than that of an enlarged, and not unuſeful Preface, to a literary hiſtory of the fourteenth and fifteenth century. Having mentioned that ſymptoms of a declining taſte were viſible towards the cloſe of the reign of the Emperor Auguſtus, and giving a conciſe account of the various treatment learning and its profeſſors met with, under his ſucceſſors, the author thus concludes, by aſcribing the fatal wound to Roman learning, to the removal of the ſeat of empire by Conſtantine the Great. "In removing (which) he was guided by political motives, or influenced by the ſplendid vanity of founding a metropolis. Little did he foreſee how that part of Roman taſte and literature, which followed the fortunes of his court, would be gradually ſuperſeded by the addreſs, the arts, and the language of Greece; and how the portion which remained, would fall an inevitable prey to the encroachments and innovations of barbariſm."

We have only to regret the ſmall ſcale upon which the work was undertaken, as ſo wide a field was open for the abilities of the author, to diſplay themſelves to advantage.

ART. 48. *A conciſe practical Grammar of the German Tongue. By the Rev. W. Render, Teacher of the German Language in the Univerſity of Cambridge.* Crown 8vo. 226 pp. 5s. Symonds, Geiſweiller, &c. 1799.

This is one of the moſt clear, diſtinct, and ſenſible Grammars we have ever ſeen; the author is evidently verſed in teaching, and thereby prepared to obviate the difficulties which are moſt likely to perplex the ſtudent. To this end, his remarks on the variableneſs of German orthography (p. 9); his liſt of letters uſually confounded by learners; and the excellent plate, containing a view of the German written hand, are given with great judgment. The author ſays (p. 10) that Gottſched's Grammar has never been tranſlated into Engliſh; we do not know that it has, but a good Grammar, principally founded on Gottſched, was publiſhed by an anonymous editor, for Nourſe, in 1758. This is perhaps become ſcarce, but it contains much uſeful matter.

ART.

ART. 49. *A Complete Introduction to the Knowledge of the German Language, containing the Subſtance of the moſt approved German Grammars, particularly Adelung, and arranged upon a Plan perfectly new and eaſy. By George Crabb, for the Uſe of the Thorp-Arch Seminary.* 12mo. 327 pp. 6s. bound. Johnſon. 1799.

The ſtudent muſt not take up this book, till he has paſſed the firſt ſteps of learning in the German language; it contains nothing initiatory, not even an alphabet; but it is ſtored with words and exerciſes, both for inflexion and ſyntax, and with many other things, which, after a certain progreſs has been made, will afford great aſſiſtance and improvement, in the cultivation of German knowledge.

ART. 50. *Memoirs of the Life of Charles Macklin, Eſq. By James Thomas Kirkman, Eſq. of the Honourable Society of Lincoln's-Inn. Two Volumes.* 8vo. 14s. Lackington. 1799.

It has ſeldom been the lot of men, particularly of that claſs to which the ſubject of the preſent Memoirs belonged, to attain the great age of Mr. Macklin. Much information, many pleaſant anecdotes, and curious intelligence, might be naturally expected in the life of any man, leſs in the public world, and who had encountered fewer viciſſitudes from the time of his birth to that of his death, than this veteran, who had ſeen the completion of a century. We therefore naturally expected our curioſity would have been amply gratified, "by a narrative written from the moſt authentic documents, by the expreſs deſire, and by a relation of Mr. Macklin's." An unimportant farrago, ſome ill-drawn characters of the principal performers, and other circumſtances of little or no conſequence, are made to ſwell out two volumes octavo.

ART. 51. *A Meteorological Journal of the Year 1799, kept in London by William Bent. To which are added, Remarks on the State of the Air, Vegetation, &c. and Obſervations on the Diſeaſes in the City and its Vicinity.* 8vo. 28 pp. 2s. Bent, Paternoſter-Row. 1800.

This uſeful and pleaſing Journal has been annually noticed by us ſince (we believe) its firſt appearance; it continues to be well executed, and carefully printed. As the year 1799 was meteorologically remarkable, we ſhall extract the general character of it from the laſt page. "The diſtinguiſhing character of this year is its coldneſs, the mean temperature being a little ſhort of 49 degrees. There was little appearance of ſpring at the end of April, and the following month was the coldeſt May for at leaſt thirteen years paſt. From the 8th of July to the 16th of November, was a rainy period, except the firſt ten days in September, which were fine and ſeaſonable."

FOREIGN CATALOGUE.

FRANCE.

ART. 52. *Poëſies philoſophiques et deſcriptives des auteurs qui ſe ſont diſtingués dans le* 18*e. ſiécle.* 3 Voll. in 18mo. Paris.

Each of theſe three volumes is ornamented with an engraved frontiſpiece, repreſenting a lyre, from which are hung medallions of the poets whoſe philoſophic and deſcriptive pieces are collected in it.

The frontiſpiece of the *firſt volume* repreſents *Voltaire*, *Marmontel*, *Thomas*, *Colardeau*, the Abbé *Delille*, *Dorat*, *Laharpe*, *Lemierre*, *Ducis*, *Ximenès*, and *Treſſan*.

In the *ſecond* we are preſented with medallions of *Chamfort*, *Rhulieres*, *Saint-Marc*, Mme. *Verdier*, *François* (de Neufchateau) *Fontane*, *Florian*, *Laugeac*, *Rivarol*, *Berenger*, *Bonneville*, and *Lebrun*.

The *third* exhibits *Cubières*, *Paris*, *Maréchal*, *Imbert*, *Parny*, *Villette*, *Bulidon*, *Roucher*, and *Regnault*.

To name theſe poets, will itſelf be conſidered as a ſufficient recommendation of the collection, which is, however, very far from complete. The poets of thoſe times had likewiſe not yet adopted the preſent political creed of that country, as in theſe *Treſſan* would moſt probably not have ventured to ſay what he ſays in his Epiſtle to Voltaire:

" Dès l'age de quinze ans je ne fus plus à moi.
Elevé dans la cour de mon auguſte maître,
L'aimer et le ſervir fut ma ſuprême loi.
Tout Français ſe doit moins qu'il ne doit à ſon roi."

Our readers will alſo, no doubt, approve of ſuch ſentiment as the following:

" Le veritable honneur eſt d'être utile aux hommes.
L'homme peut, j'en conviens, ſans trahir ſa nobleſſe,
Sur l'homme, ſon ſemblable, appuyer ſa foibleſſe;
Tout mortel iſolé n'exiſte qu'à demi . . . .
Fais le bonheur d'autrui, c'eſt le ſeul qui te reſte.
. . . . . .
Mons fils, ſur les humains, que ton ame attendrie
Habite l'univers, mais aime ta patrie,
Le ſage eſt citoyen: il reſpecte à la fois
Et le tréſor des mœurs, et let dépot des lois;
Les lois, raiſon ſublime, et morale pratique,
D'intérêts oppoſés balance politique,
Accord né des beſoins, qui, par eux cimenté,
Des volontés de tous fit une volonté.
Chéris toujours, mon fils, cet utile eſclavage,
Qui de ta liberté doit épurer l'uſage.
. . . . Je crains un honneur dangereux:
S'il eſt beau d'être illuſtre, il eſt doux d'etre heureux."

It

It would be eaſy for us to multiply theſe intereſting and agreeable citations. *Eſpr. d. Journ.*

ART. 53. *Dictionnaire de l'académie françaiſe, cinquième édition, revue, corrigée et augmentée, et récemment publiée par* J. J. Smit's *et compagnie.* Paris.

The title of this work points out only a part of what it contains: it compriſes, beſides the Dictionary of the Academy, reviſed and corrected by it, a Supplementary Dictionary, made by the anonymous continuators, preſenting the words which have been introduced, and conſidered as admitted into the language, ſince the revolution. A preliminary diſcourſe, likewiſe anonymous, precedes the whole, ſubſtituted in the place of the preface prefixed by the Academy to the edition of 1762.

There are certainly conſiderable augmentations in this edition, independently of the Appendix juſt mentioned; each volume containing about 100 pages more than the laſt edition; there are likewiſe ſuppreſſions.

Some perſons will, perhaps, be aſtoniſhed to find under the word *Roi* of this new edition, publiſhed in the 6th year of the republic, this axiom of the ancient monarchy: *le roi ne meurt pas*; but it is to be underſtood, that this is the Dictionary left by the Academy in its portfolios in 1791; ſo that it is not, in reality, the firſt of the monarchy, but the laſt of the republic.

Whatever may be the imperfections of the Dictionary of the Academy even in this laſt edition, it cannot be denied that it is the beſt which any language offers, and that in the French there is none to be compared with it. In its origin, ſays the author of the preliminary diſcourſe, others were publiſhed in oppoſition to it, and its excellence was but the more conſpicuous.

In the Supplement, which was, of courſe, not drawn up by the Academy, we meet with ſuch as the following words: *arreſtation, dépopulariſer, divorcer, démoraliſer, fanatiſer, terroriſme, vociférer; guillotine, guillotiner, lanterner, noyades, ſeptembriſades, ſeptembriſer, &c.* *Ibid.*

HOLLAND.

ART. 54. Callimachi *Elegiarum Fragmenta, cum Elegia* Catulli *Callimachea, collecta atque illuſtrata a* Ludovico Caſparo Valckenaer. *Edidit, praefatione atque indicibus inſtruxit* Johannes Luzac. Leiden, 1799; xliv and 320 pp. in l. 8vo.

We perfectly agree with the learned editor, who in his *Exercitatt. Academ.* p. 132, pronounces this to be *conſummatiſſimum Valckenarii opus*; and with *Valckenaer* himſelf, who ſays, p. 20, *jam juvenis atque vir in linguae Graecae formoſo corpore minutiſſima ligamenta, fibrillas ipſas, attentus ſpectavi.* To the Elegy of *Catullus*, which occupies a conſiderable part of the volume, p. 33—202, the following ſeparate title is prefixed: *Integra* Callimachi *Elegia, qua loqui fingitur* Βερενίκης Πλόκαμος, *Coma Berenices*; Catulli *verbis numeriſque reddita. Graeca quae hucuſque detegi potuerunt, Elegiae* Callimachi *fragmenta* Catulli *Latinis ſunt interjecta.* Theſe fragments, which are much more numerous than

than would have been expected, are corrected and illuſtrated with great learning and ingenuity. The prefatory Dedication of the editor to *Bow. Voorda*, contains ſome valuable obſervations on the analogy of the Greek language.

GERMANY.

ART. 55. *Propylæen, eine periodiſche Schrift, herauſgegeben von* Göthe. *The Propylæa, a periodical work, publiſhed by* Goethe; *Vol. I, Part I,* xlvi and 127 pp.; *Part II,* 176 pp. in 8vo. Tubingen, 1798—9.

"The young man attracted by nature and by art," ſays Mr. *Goethe*, in the Introduction prefixed to the firſt Part, "fancies that he ſhall ſoon, by means of extraordinary efforts, penetrate into the ſanctuary; whereas the man of more advanced age, and ſuitable proficiency, finds that he is ſtill only in the veſtibule.

"Such are the conſiderations which have occaſioned the title of this collection. The place to which we ſhall conduct our friends will only be the *door*, the *entry*, the *veſtibule*, the ſpace between the interior and exterior part, between the ſanctuary and that part which is open to the profane.

"By the name of Propylæa we wiſh to remind our readers of thoſe edifices which led to the citadel of Athens, to the temple of Minerva. We do not, however, deſire it to be thought that we ſhould have the preſumption to undertake to conſtruct ſuch an edifice.....We intend only that under the name of the place ſhould be comprehended what might have paſſed there, and diſcuſſions which may not be reckoned unworthy of it."

It is thus that Mr. *G.* explains himſelf in regard to the title which he has given to this periodical work; which, according to what he ſays afterwards, is deſigned to preſent obſervations on nature and art, by ſome friends who have joined in this undertaking. He ſhows that one of the principal rocks which artiſts ought to be careful to avoid, is the habit of conſidering objects under one point of view only; and developes the advantages which may reſult in theſe matters from the communications of different friends. He ſpeaks of the attainments neceſſary to the artiſt, and points out the effect which may be produced by a reſidence in Italy, where he will have ſo many opportunities of ſtudying the moſt celebrated monuments of antiquity. Mr. *G.* adds, they very often call the ancients their maſters, though they are not guided by their maxims; he ſpeaks of thoſe which the artiſt ought to draw for himſelf, from the obſervation of the monuments of antiquity; of the attention with which he ought to ſtudy them; of the difficulty found in treating of them, and of the only uſeful way of writing concerning theſe monuments, for the uſe of thoſe who do not enjoy the advantage of having them before their eyes; laſtly, he gives his opinion on what ought to be expected from an hiſtory of art.

After this intereſting Introduction, Mr. *G.* preſents his readers with an article on the *Laocoon*; to which another, at the end of the ſecond Number, on the reſtorations of this group, may be regarded as a ſupplement.

plement. In the firſt Number, we have likewiſe a good engraving of it.

Another article treats of the ſubjects of the *arts of deſign*, firſt of thoſe which may be reckoned *favorable*; and, afterwards, in the ſecond Number, of the *indifferent* and *unfavorable*.

In the firſt Number, we have likewiſe two intereſting letters on *Etruſcan monuments*; one on the *remains of the plaſtic art*, the other on the *remains of Architecture* among this people; they are deſcribed by the author.

He ſhows the difference between the *Etruſcan* and the *ancient Greek monuments*, with the affinity between the works of theſe two people; an affinity which ſoon ceaſed, becauſe the taſte of the Greeks was improved, whilſt that of the Etruſcans ſtill preſerved the ſame gloomy and heavy character.

This firſt Number is terminated with an excellent article on *Raphael* and his works, particularly thoſe which are in the Vatican. Having treated of his different works, he ſpeaks of the *invention*, the *diſpoſition*, the *expreſſion*, the *deſign*, the *colouring*, the *effect of the maſſes*, of the *light*, the *draperies*, and of the *parts of a particular beauty* which the young artiſt ought to ſtudy; laſtly, of the *engravings*, after the works of *Raphael*.

Beſides the articles which only form the continuation of the pieces inſerted in the firſt Number, the ſecond contains alſo two others: the firſt is a tranſlation of the firſt chapter of Diderot's *Eſſay on Painting*, in the Notes on which, Mr. *G.* diſcuſſes very ably the opinions of *Diderot*, which often differs from his own. The ſecond treats of the art of *engraving in wood*, and was occaſioned by the works of two Engliſhmen in this way, *Bewick* and *Anderſon*, which are allowed to have great merit.

LITERARY INTELLIGENCE.

All friends to *Biblical Literature* ſhould be informed, clearly and explicitly, concerning the ſtate of that moſt important work, the *Collation of the Septuagint Verſion*, by DR. HOLMES. The former ſubſcription was intended to enable the learned author to complete the Collation, which is now done. It is at preſent required to ſupply the means for printing the Collations, in the manner which the Public has ſeen exemplified in the Book of Geneſis; (ſee Brit. Crit. vol. xiv. p. 217) and ſuch meaſures are taken as will enſure the completion of the

work under all contingencies. We cannot conceive that any remiſſneſs will be found among the dignified and opulent Clergy, and other friends to Religion, in ſupplying the means for effectuating ſo very uſeful and neceſſary a deſign.

The carefully corrected edition of *Homer*, projected and ſuperintended by the noble family of *Grenville*, is very nearly completed.

Mr. Sotheby has a Tranſlation of the *Georgics* in Mr. Wright's preſs; and the ſame writer will, in a few days, publiſh a Tragedy, to which he has given the name of *Cuzco*.

A ſecond volume of the admirable poetical verſion of the *Fabliaux*, from the papers of the late *Mr. Way*, will ſoon appear. The work will be edited by *George Ellis, Eſq. M. P.* to whom the former volume was indebted for much valuable aſſiſtance. The lamented author, was his intimate friend.

Major Beatſon's account of the *laſt Campaign in India*, containing much curious information on the ſubject of the late Tippo Saib, is nearly finiſhed.

Count Devaux is printing an Engliſh tranſlation of his *Hiſtory of the Mauritius*, with elegant plates.

The Board of Agriculture has in conſiderable forwardneſs, a ſecond volume of Communications.

Sir Joſeph Banks, it is ſaid, will ſoon oblige his friends with a ſupplementary volume to his valuable Catalogue.

A very curious volume, on the Feet of Horſes, may ſhortly be expected from *Mr. Morecraft*.

A fifth volume of the *Plutarch*, by *Wyttenbach*, is nearly finiſhed at the Clarendon preſs; whence the *Faſti* of *Sigonius* are alſo expected.

Dr. White, we are informed, meditates the completion of *Pocock* and the *Philoxenian Teſtament*.

A new edition of *Wells's Geography* is nearly prepared for publication.

Mr. Dallaway has completed for publication, "Anecdotes of the Arts in England, or Comparative Obſervations on the Architecture, Sculpture, and Painting, illuſtrated chiefly by ſpecimens at Oxford."

A New Farmer's Calendar, deſcribing practically the buſineſs of every month, is in its progreſs through the preſs.

CORRESPONDENCE.

To *Candidus* we ſhall only ſay, in anſwer to the laſt ſentence of his letter, "very likely not."